

C. MEISSNER

LATIN PHRASE BOOK

Translated from the sixth German edition with the
addition of supplementary phrases and references by

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Introduction

Carl Meissner's „Lateinische Phraseologie“, first published in 1878, is a rich source of Latin idioms. I chose to transcribe its English translation by H.W. Auden, the „Latin Phrase-Book“¹ to supplement Walter Ripman's „Classified Vocabulary“, an equally useful book for Latin vocabulary, also transcribed by me and freely available.

Meissner's book of Latin phrases is based on his own collections and excerpts from Cicero, Caesar, and Livy, as well as various secondary literature.

But let Carl Meissner himself tell us about his work:²

„It cannot be denied that, while grammatical competence is rightly aimed at in the classical secondary schools [the German „Gymnasien“], and probably successfully so, the ability to freely use the language has not always kept abreast of it. The explanation for this can be found in one-sided concentration on purely formal aspects which lead to a neglect of the language in its expressions and phrases. It is, however, not enough to merely educate the pupils concerning grammar and style. Instead, one also has to methodically aim at enabling them to have at least some command of the language material. This goal, however, will not be attained either by time-consuming dictation of the phrases, or by leaving it up to the pupil to collect them. Instead the pupil has to be offered a definite but narrow stock of phrases for firm and sure acquisition which will then be available to him in the composition exercises.

Accordingly, only the most common and frequent phrases have been included in this phraseology, whereas all phrases have been omitted for which the student probably will have no use. It is then up to the pupil to broaden the material offered in this phraseology based on his reading matter.”

As for the structure and content of the book:

„The phrases themselves are arranged in seventeen rather comprehensive categories, and these in turn have been divided into smaller groups for easier overall view. In doing so I have followed practical rather than strictly logical considerations. Furthermore, I found it appropriate to proceed from the Latin phrases in order not to stray too often into comparative stylistics which would have been unavoidable due to the differences of Latin and German idioms. I solely endeavoured to show which words can be combined in Latin, not how this or that German idiom might be best expressed in Latin.”

Based on the curricula for the German „Gymnasien“, Meissner suggested the following sequence:

- Sections 1, 2, 16, 17 (The World and Nature; Space and Time; War; Shipping).
- Sections 3, 4, 5, 12 (Parts of the Human Body; Properties of the Human Body; Human Life, its various Relations and Conditions; Domestic Life).
- Sections 14, 15, 11, 13, 6 (The State; Law and Justice; Religion; Commerce and Agriculture; The Mind, its Functions).
- Sections 7, 8, 9, 10 (The Arts and Sciences; Speech and Writing; The Emotions; Virtues and Vices).

In the hope that this work will be of use,

29 October 2015 – Carolus Raeticus

¹ 1894, London, Macmillan and Co., based on the 6th edition of the German original.

² Translation (more or less free) made by the transcriber.

I. The World and Nature

1. The World—Creation

<i>rerum</i> or <i>mundi universitas</i>	the universe.
<i>rerum natura</i> or simply <i>natura</i>	creation; nature.
<i>haec omnia, quae videmus</i>	the visible world.
<i>totius mundi convenientia et consensus</i>	the perfect harmony of the universe.
<i>deus mundum aedificavit, fabricatus est, effecit</i> (not <i>creavit</i>) ³	God made the world.
<i>deus est mundi procreator</i> (not <i>creator</i>), <i>aedificator, fabricator, opifex rerum elementa; initia</i> or <i>principia rerum elementa et tamquam semina rerum nutus et pondus</i> or simply <i>nutus</i> (<i>πομή</i>)	God is the Creator of the world. the elements. the elements and first beginnings. gravity.

2. The Earth and its Surface

<i>orbis terrae, terrarum</i> ⁴	the earth; the globe
<i>(terra) continens</i> (B. G. 5. 8. 2)	the continent.
<i>terra (regio) mediterranea</i>	an inland region; the interior.
<i>interior Asia; interiora Asiae</i>	the interior of Asia.
<i>sinus urbis</i> (Sall. Cat. 52. 35)	the heart of the city.
<i>in ipsam</i> or <i>intimam Graeciam penetrare</i>	to penetrate into the heart of Greece.
<i>terra effert</i> (more rarely <i>fert</i> , ⁵ but not <i>profert</i>) <i>fruges</i>	the earth brings forth fruit, crops.
<i>terra fundit fruges</i>	the earth brings forth fruit abundantly.
<i>animata (animalia) inanimaque</i> (not <i>inanimata</i>)	animate and inanimate nature.
<i>ea, quae terra gignit</i>	the vegetable kingdom.
<i>ea, quae e terra gignuntur</i>	the vegetable kingdom.
<i>ea, quae a terra stirpibus continentur</i>	the vegetable kingdom.
<i>ea quorum stirpes terra continentur</i> (N. D. 2. 10. 26)	the vegetable kingdom.
<i>arbores stirpesque, herbae stirpesque</i> (De Fin. 5. 11. 33)	the vegetable kingdom.
<i>radices agere</i> (De Off. 2. 12. 73)	to take root.
<i>gemmas agere</i>	to bud, blossom.
<i>gemmae proveniunt</i>	the trees are budding.

³ *Creare* is usually employed in the sense of producing, originating, causing, e.g. *similitudo creat errorem; periculum alicui creare*. It has, however, occasionally the meaning to create, e.g. *De Fin. rerum quas creat natura*.

⁴ To the Romans *orbis terrarum* (more rarely *orbis terrae*) meant all those countries which made up the Roman Empire.

⁵ *ferre* is also used metaphorically, to produce, e.g. *haec aetas perfectum oratorem tulit* (Brut. 12. 45).

<i>arbores frondescunt</i>	the trees are coming into leaf.
<i>rami late diffunduntur</i>	the twigs are shooting out, spreading.
<i>montes vestiti silvis</i>	wooded hills.
<i>summus mons</i>	the top of a mountain.
<i>culmina Alpium</i>	the summits of the Alps.
<i>sub radicibus montis, in infimo monte, sub monte</i>	at the foot of the mountain.
<i>superare Alpes, Pyrenaeum, Apenninum</i> ⁶ (both always in the sing.)	to cross the Alps, Pyrenees, Apennines.
<i>altissimis montibus undique contineri</i>	to be shut in on all sides by very high mountains.
<i>prospectus est ad aliquid</i>	one has a view over...; one is able to see as far as...
<i>collis leniter ab infimo acclivis</i> (opp. <i>leniter a summo declivis</i>)	a gentle ascent.
<i>ad extremum tumulum</i>	on the edge of the hill.
<i>loca edita, superiora</i>	heights, high ground.
<i>loca aspera et montuosa</i> (Planc. 9. 22)	rough and hilly ground.
<i>loca plana</i> or simply <i>plana</i>	level country; plains.
<i>saxa praerupta</i>	steep rocks.
<i>loca inculta</i>	uncultivated districts.
<i>loca deserta</i> (opp. <i>frequentia</i>)	deserts.
<i>loca amoena, amoenitas locorum</i>	pleasant districts; charming surroundings.

3. Water—Rivers—Sea

<i>summa aqua</i>	the surface of the water.
<i>ex aqua exstare</i>	to stand out of the water.
<i>aqua est umbilico tenus</i>	the water reaches to the waist.
<i>aqua pectus aequat, superat</i>	the water is up to, is above, the chest.
<i>(se) ex aqua emergere</i> ⁷	to come to the surface.
<i>aquam ex flumine derivare</i>	to draw off water from a river.
<i>aquam ducere per hortum</i>	to bring a stream of water through the garden.
<i>aquae ductus</i> (plur. <i>aquarum ductus</i>) ⁸	a conduit; an aqueduct.
<i>agros irrigare</i>	to irrigate fields.
<i>aqua viva, profluens</i> (opp. <i>stagnum</i>)	running water.
<i>aqua iugis, perennis</i>	a perpetual spring.
<i>frigidā, calidā lavari</i> (Plin. Ep. 3. 5. 11)	to take a cold, warm, bath.
<i>aquae, aquarum inops</i>	ill-watered.
<i>fluctuare</i> or <i>fluctuari</i>	driven by the waves.
<i>fluctibus iactari</i>	tossed hither and thither by the waves.
<i>fluctibus (undis) obrui,</i> ⁹ <i>submergi</i>	to be engulfed.

⁶ But *Pyrenaei montes, saltus* occur (B. G. 1. 1. 7; B.C. 1. 37. 1).

⁷ Also used metaphorically, e.g. *(se) emergere ex malis* (Nep. Att. 11. 1) to recover from misfortune. So *emergere e fluctibus servitutis* (Harusp. Resp. 23. 48).

⁸ *aquae ductio* = the action, process of drawing off the water; *canalis* = the water-pipe, channel, conduit.

⁹ So metaphorically, *aere alieno obrutum esse*, to be over head and ears in debt; *nomen alicuius obruere perpetua oblivione*, to drown a person's name in oblivion.

<i>gurgitibus hauriri</i>	to be drowned in the eddies.
<i>flumen citatum fertur</i>	the rivers flows with a rapid current.
<i>flumen imbribus auctum</i>	a river swollen by the rain.
<i>flumen super ripas effunditur</i>	the river is over its banks, is in flood.
<i>flumen extra ripas diffluit</i>	the river is over its banks, is in flood.
<i>flumen agros inundat</i> ¹⁰	the river floods the fields.
<i>flumen vado transire</i>	to wade across, to ford a river.
<i>flumine secundo</i>	with the stream; downstream.
<i>flumine adverso</i>	against the stream; upstream.
<i>Rhenus oritur or profluit ex Alpibus</i>	the Rhine rises in the Alps.
<i>accessus et recessus aestuum</i>	ebb and flow (of tide).
<i>decessus aestus</i>	the ebb.
<i>aestus maritimi mutuo accedentes et</i> <i>recedentes</i> (N. D. 2. 53. 132)	the alternation of tides.
<i>aestus ex alto se incitat</i> (B. G. 3.12)	the tide is coming in.
<i>aestu rursus minuente</i>	when the tide begins to go down.
<i>mare ventorum vi agitur et turbatur</i>	there is a storm at sea.
<i>mare medium or internum</i> ¹¹	the Mediterranean Sea.

4. Fire

<i>ignem facere, accendere</i>	to light, make a fire.
<i>ignem tectis inferre, subicere</i>	to set fire to houses.
<i>ignem concipere, comprehendere</i>	to take fire.
<i>ignem excitare</i> (pro Mur. 25. 51)	to make up, stir up a fire.
<i>ignem alere</i>	to keep up a fire.
<i>accendere, incendere aedificia</i>	to set buildings on fire.
<i>inflammare urbem</i>	to set fire to a city.
<i>flammis corripit</i>	to be devoured by the flames.
<i>incendio flagrare, or simply conflagrare,</i> <i>ardere</i> (Liv. 30. 7)	to be on fire, in flames.
<i>incendio deleri, absūmi</i>	to be burned to ashes.
<i>igni cremari, necari</i>	to perish in the flames.
<i>ignem conclamare</i>	to raise an alarm of fire.
<i>ventus ignem distulit</i> (B. G. 5. 43)	the wind spread the conflagration.

5. Air—Sky—Climate—Heavenly Bodies

<i>aer terrae circumiectus or circumfusus</i>	the atmosphere.
<i>aer qui est terrae proximus</i>	the atmosphere.
<i>susplicere</i> ¹² (in) caelum	to raise the eyes to heaven; to look up to the sky.
<i>oculos tollere, attollere ad caelum</i>	to raise the eyes to heaven; to look up to the sky.

¹⁰ Inundation = *eluvio*, not *inundatio* which is post-classical.

¹¹ The Romans called it *mare nostrum* (B.G. 5.1). Similarly *mare Oceanus* (B. G. 3. 7), the Atlantic; *mare superum*, the Adriatic (Att. 8. 16. 1); *mare inferum*, the Etruscan Sea (Att. 8. 3. 5).

¹² *susplicere* is also used figuratively, to look up to, esteem, honour, e.g. *viros, honores*. Similarly *despicere*.

<i>sub divo</i>	in the open air.
<i>orbis finiens</i> (<u>Div. 2. 44. 92</u>)	the horizon.
<i>caelum</i> or <i>natura caeli</i>	climate.
<i>caelum salūbre, salubritas caeli</i> (opp. <i>grave, gravitas</i>)	healthy climate.
<i>caeli temperatio</i>	temperate climate.
<i>aer calore et frigore temperatus</i>	temperate climate.
<i>caeli asperitas</i>	rough climate.
<i>caeli varietas</i>	variable climate.
<i>caelestia</i>	(1) the heavenly bodies, (2) celestial phenomena.
<i>sol oritur, occidit</i>	the sun rises, sets.
<i>ortus, occasus solis</i>	sunrise; sunset.
<i>sol</i> ¹³ (<i>luna</i>) <i>deficit, obscuratur</i>	the sun, moon, is eclipsed.
<i>solis defectio</i>	an eclipse of the sun.
<i>luna crescit; decrescit, senescit</i>	the moon waxes, wanes.
<i>motus stellarum constantes et rati</i>	the regular courses of the stars.
<i>cursum conficere in caelo</i>	to run its course in the sky.
<i>caelum astris distinctum et ornatum</i>	the star-lit sky; the firmament.
<i>nox sideribus illustris</i>	a star-light night.
<i>stellae errantes, vagae</i>	the planets.
<i>stellae inerrantes</i> (<u>N. D. 2. 21. 54</u>)	the fixed stars.
<i>sidera certis locis infixas</i>	the fixed stars.
<i>orbis lacteus</i>	the milky way.
<i>orbis signifer</i>	the zodiac.
<i>vertex caeli, axis caeli, cardo caeli</i>	the pole.
<i>orbis, pars (terrae), cingulus</i>	a zone.
<i>orbis medius</i>	the temperate zone.

6. Natural Phenomena

<i>vocis imago</i> , or simply <i>imago</i> ¹⁴	an echo.
<i>saxa voci respondent</i> or <i>resonant</i>	the rocks re-echo.
<i>ventus remittit</i> (opp. <i>increbrescit</i>)	the wind is falling.
<i>ventus cadit, cessat</i>	the wind dies down, ceases.
<i>ventis secundis, adversis uti</i>	to have favourable, contrary, winds.
<i>ventus se vertit in Africum</i>	the wind is turning to the south-west.
<i>tempestas cooritur</i>	a storm is rising.
<i>imber tenet</i> (<u>Liv. 23. 44. 6</u>)	the rain continues.
<i>imbres repente effusi</i>	a sudden shower.
<i>tempestatem idoneam, bonam nancisci</i>	to meet with good weather.
<i>calor se frangit</i> (opp. <i>increscit</i>)	the heat is abating.
<i>sol ardet, urit</i>	the sun burns, scorches.
<i>ardore solis torreri</i>	to be dried up by the sun's heat.
<i>tanta vis frigoris insecuta est, ut</i>	the frost set in so severely that...
<i>frigore (gelu) rigere, torpere</i>	to be numb with cold.
<i>frigore confici</i>	to freeze to death.

¹³ For an account of an eclipse *vid. Liv. 44. 37*.

¹⁴ Also metaphorically, e.g. *gloria virtuti resonat tamquam imago* (Tusc. 3. 3), glory is as it were the echo of virtue.

<i>aestus et frigoris patientem esse</i>	to be able to bear heat and cold.
<i>tempestas cum magno fragore (caeli)</i>	a storm accompanied by heavy claps of
<i>tonitribusque (Liv. 1. 16)</i>	thunder.
<i>caelum tonitru contremittit</i>	the heavens are shaken by the thunder.
<i>fulmina¹⁵ micant</i>	the lightning flashes.
<i>fulmen locum tetigit</i>	the lightning has struck somewhere.
<i>fulmine tangi, ici</i>	to be struck by lightning.
<i>de caelo tangi, percute</i>	to be struck by lightning.
<i>fulmine ictus</i>	struck by lightning.
<i>eruptiones ignium Aetnaeorum</i>	an eruption of Etna.
<i>Vesuvius evomit (more strongly eructat)</i>	Vesuvius is discharging flame.
<i>ignes</i>	
<i>venti ab ortu solis flant</i>	the east winds are blowing.

II. Space and Time

1. Points of the Compass—Situation

<i>spectare in (vergere ad) orientem (solem),</i>	to lie to the east, west, south, north.
<i>occidentem¹⁶ (solem), ad meridiem, in</i>	
<i>septentriones</i>	
<i>spectare inter occasum solis et septentriones</i>	to be situated to the north-west.
<i>Germania quae or Germaniae ea pars quae,</i>	eastern, western Germany.
<i>ad orientem, occidentem vergit</i>	
<i>est a septentrionibus collis</i>	a hill lies to the north.
<i>situs loci</i>	the situation of a place.
<i>natura loci</i>	the natural position of a place.
<i>opportunitas loci (B. G. 3. 14)</i>	the advantageous situation of a place.
<i>opportuno loco situm or positum esse</i>	to be favourably situated.
<i>urbs situ ad aspectum praeclara est</i>	the city is very beautifully situated.
<i>oppidum mari adiacet</i>	the town lies near the sea.
<i>villa tangit viam</i>	the country-house stands near the road.
<i>oppidum colli impositum est</i>	the town stands on rising ground.
<i>oppidum monti subiectum est</i>	the town lies at the foot of a mountain.
<i>promunturium in mare procurrat</i>	a promontory juts out into the sea.
<i>paeninsula in mare excurrit, procurrat</i>	a peninsula projects into the sea.
<i>promunturium superare</i>	to double a cape.
<i>urbs in sinu sita est</i>	the city is situated on a bay.

2. Boundary—Territory—Distance

<i>tangere, attingere terram</i>	to be contiguous, adjacent to a country.
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¹⁵ Used sometimes figuratively, e.g. *fulmen verborum, fulmina eloquentiae, fulmina fortunae (Tusc. 2. 27), fulmina imperii (Balb. 15. 34).*

¹⁶ "The east" and "the west" = *orientis, occidentis (solis) terrae, partes, regiones, gentes*. The adjectives *orientalis, occidentalis* are not used in good Latin. The north, i.e. northern countries, is represented by *terrae septentrionibus subiectae*; the south by *terra australis*.

<i>finitimum</i> ¹⁷ <i>esse terrae</i>	to be contiguous, adjacent to a country.
<i>continentem esse terrae</i> or <i>cum terra</i> (<u>Fam. 15. 2. 2</u>)	to have the same boundaries; to be coterminous.
<i>Gallia Rhodano continetur</i> (<i>vid. sect. V. 4., note contineri aliqua re...</i>)	Gaul is bounded by the Rhone. ¹⁸
<i>Rhodanus Sequanos ab Helvetiis dividit</i>	the Rhone ¹⁹ is the frontier between the Helvetii and the Sequani.
<i>fines (imperii) propagare, extendere, (longius) proferre</i>	to enlarge the boundaries of a kingdom.
<i>(ex) finibus excedere</i>	to evacuate territory.
<i>in Sequanis</i>	in the country of the Sequani.
<i>in Sequanos proficisci</i>	to invade the territory of the Sequani.
<i>porrigi ad septentriones</i>	to stretch northwards.
<i>haec gens pertinet usque ad Rhenum</i>	the territory of this race extends as far as the Rhine.
<i>in latitudinem, in longitudinem patere</i>	to extend in breadth, in length.
<i>late patere</i> ²⁰ (also metaphorically <i>vid. sect. VIII. 8</i>)	to have a wide extent.
<i>imperium orbis terrarum terminis definitur</i>	the empire reaches to the ends of the world.
<i>longe, procul abesse ab urbe</i>	to be far from town.
<i>prope (propius, proxime) abesse</i>	to be not far away.
<i>paribus intervallis distare</i>	to be equidistant.
<i>tantundem viae est</i>	the road is the same length.
<i>longo spatio, intervallo interiecto</i>	at a great distance.
<i>intervallo locorum et temporum disiunctum esse</i>	to be separated by an immense interval of space and time.
<i>a mille passibus</i>	a mile away.
<i>e longinquo</i>	from a distance.
<i>loca longinqua</i>	distant places.
<i>ultimae terrae</i>	the most distant countries, the world's end.
<i>extremae terrae partes</i>	the most distant countries, the world's end.
<i>longinquae nationes</i>	distant nations.

3. Road—Travel

<i>viam sternere (silice, saxo)</i>	to pave a road.
<i>substruere viam glarea</i> (<u>Liv. 41. 27</u>)	to make a gravel path.
<i>via strata</i>	a street, a made road.
<i>via trita</i> ²¹	a well-trodden, much-frequented way.

¹⁷ *vicinum esse*, to be neighbouring; used of houses, gardens, etc.

¹⁸ Transcriber's Note: The English original says "Gaul is bounded by the Rhine" which is wrong as can be seen both from the Latin expression and the original German edition.

¹⁹ Transcriber's Note: In the original book Auden translates "Rhodanus Sequanos ab Helvetiis dividit" wrongly as "the Rhine is the frontier between the Helvetii and the Sequani." The French and German versions correctly translate "Rhodanus" as "le Rhône" and "Rhone".

²⁰ *patere* denotes extension in its widest sense; *pertinere*, extension from one point to another, e.g. *ars et late patet et ad multos pertinet* (De Or. 1. 55. 235); *ex eo oppido pars ad Helvetios pertinet* (B. G. 1. 6. 3).

²¹ *tritus* is also used figuratively, e.g. *proverbium (sermone) tritum* (De Off. 1. 10. 33), *vocabulum latino sermone non tritum* (Acad. 1. 7. 27).

<i>viam munire</i> ²²	to make a road.
<i>viam patefacere, aperire</i>	to open a route.
<i>ferro viam facere (per confertos hostes)</i>	to cut one's way (through the enemies' ranks).
<i>viam intercludere</i>	to obstruct a road; to close a route.
<i>iter obstruere</i>	to obstruct a road; to close a route.
<i>via fert, ducit aliquo</i>	a road leads somewhere.
<i>in viam se dare</i>	to set out on a journey.
<i>viae se committere</i>	to set out on a journey.
<i>viam ingredi, inire (also metaphorically)</i>	to enter upon a route; to take a road.
<i>rectā (viā)</i>	straight on.
<i>de via declinare, deflectere (also metaphorically)</i>	to turn aside from the right way; to deviate.
<i>(de via) decedere alicui</i>	make way for any one.
<i>Appia via proficisci</i>	to set out by the Appian road.
<i>erranti viam monstrare</i>	to direct a person who has lost his way.
<i>errores Ulixis</i>	the wanderings of Ulysses.
<i>viam persequi (also metaphorically)</i>	to continue one's journey, pursue one's course.
<i>longam viam conficere</i>	to accomplish a long journey.
<i>fessus de via</i>	weary with travelling; way-worn.
<i>Hercules</i> ²³ <i>in trivio, in bivio, in compitis</i>	Hercules at the cross-roads, between virtue and vice.
<i>iter facere</i>	(1) to take a journey, (2) to make, lay down a road (rare).
<i>una iter facere</i>	to travel together.
<i>iter ingredi (pedibus, equo, terra)</i>	to begin a journey (on foot, on horseback, by land).
<i>iter aliquo dirigere, intendere</i>	to journey towards a place.
<i>tendere aliquo</i>	to journey towards a place.
<i>longum itineris spatium emetiri</i>	to finish a very long journey.
<i>ex itinere redire</i> ²⁴	to return from a journey.
<i>in itinere</i> ²⁵	on a journey; by the way.
<i>iter terrestre, pedestre</i>	travel by land, on foot.
<i>itineria diurna nocturnaque</i>	travelling day and night.
<i>iter unius diei or simply diei</i>	a day's journey.
<i>iter impeditum</i>	an impassable road.
<i>disiunctissimas ultimas terras peragrare (not permigrare)</i>	to travel through the most remote countries.
<i>peregrinatio</i>	a foreign journey.
<i>peregrinari, peregre esse</i>	to be travelling abroad.
<i>peregre proficisci</i>	to go abroad.

²² Cf. in metaphorical sense, *viam ad honores alicui munire* (Mur. 10. 23).

²³ *vid.* on this subject De Off. 1. 32. 118; Fam. 5. 12. 3.

²⁴ *reverti* means properly to turn back and retrace one's steps, after giving up one's intention of remaining longer in a place, or continuing one's journey, cf. Div. 1. 15. 27, *itaque revertit ex itinere, cum iam progressus esset multorum dierum viam*. Similarly *reditus* = return, *reversio* generally = turning back. Cicero only uses *revenire* in conjunction with *domum*.

²⁵ *ex itinere* implies that the march was interrupted, thus there is a difference between *in itinere aliquem aggredi* and *ex itinere*, etc. In the same way distinguish *in fuga* and *ex fuga*, e.g. *ex fuga evadere, ex fuga dissipati*.

<i>aliquem proficiscentem prosequi</i>	to accompany any one when starting; to see a person off.
<i>aliquem proficiscentem votis ominibusque prosequi</i> (<i>vid.</i> sect. VI. 11, note <i>Prosequi...</i>)	to wish any one a prosperous journey.
<i>rus excurrere</i>	to make a pleasure-trip into the country.
<i>ruri vivere, rusticari</i>	to live in the country.
<i>vita rustica</i>	country life (the life of resident farmers, etc.)
<i>rusticatio, vita rusticana</i>	country life (of casual, temporary visitors).

4. Coming—Going

<i>pedibus ire</i>	to go on foot.
<i>discedere a, de, ex loco aliquo</i>	to leave a place.
<i>egredi loco;</i> ²⁶ <i>excedere ex loco</i>	to leave a place.
<i>decedere loco, de, ex loco</i> ²⁷	to quit a place for ever.
<i>ingredi, intrare urbem, introire in urbem</i>	to enter a city.
<i>portā ingredi, exire</i>	to go in at, go out of a gate.
<i>extra portam egredi</i>	to go outside the gate.
<i>commeare ad aliquem</i>	to go in and out of any one's house; to visit frequently.
<i>Romam venire, pervenire</i>	to come to Rome.
<i>adventus Romam, in urbem</i>	arrival in Rome, in town.
<i>in unum locum convenire, confluere</i>	to collect together at one spot.
<i>Romam concurrere</i> (<u>Mil. 15. 39</u>)	to stream towards Rome.
<i>obviam ire alicui</i>	to meet any one.
<i>obviam venire alicui</i>	to go to meet some one.
<i>obvium or obviam esse, obviam fieri</i>	to meet some one by chance.
<i>incidere in aliquem</i>	to meet, come across a person; to meet casually.
<i>offendere, nancisci aliquem</i>	to meet, come across a person; to meet casually.
<i>obviam alicui aliquem mittere</i>	to send to meet a person.

5. Riding—Driving

<i>curru vehi, in rheda</i> (<u>Mil. 21. 55</u>)	to drive.
<i>equo vehi</i>	to ride.
<i>sternere equum</i>	to saddle a horse.
<i>conscendere equum</i>	to mount.
<i>ascendere in equum</i>	to mount.
<i>descendere ex equo</i>	to dismount.
<i>in equo sedere; equo insidēre</i>	to be on horseback.

²⁶ *relinquere*, e.g. *domum*, properly means to give up, renounce the possession or enjoyment of a place.

²⁷ Cf. especially *decedere (ex, de) provincia*, used regularly of a magistrate leaving his province on expiry of his term of office. Similarly, where life is compared to a province, *decedere (de) vita*, or merely *decedere* = to quit this life, die (cf. De Sen. 20. 73).

<i>(in) equo haerere</i>	to sit a horse well; to have a good seat.
<i>calcaria subdere equo</i>	to put spurs to a horse.
<i>calcaribus equum concitare</i>	to put spurs to a horse.
<i>equo citato or admisso</i>	at full gallop.
<i>freno remisso; effusis habenis</i>	with loose reins.
<i>equum in aliquem concitare</i>	ride against any one at full speed; charge a person.
<i>habenas adducere</i>	to tighten the reins.
<i>habenas permittere</i>	to slacken the reins.
<i>admittere, permittere equum</i>	to give a horse the reins.
<i>frenos²⁸ dare equo</i>	to give a horse the reins.
<i>agitare equum</i>	to make a horse prance.
<i>moderari equum</i>	to manage a horse.
<i>equi consternantur</i>	the horses are panic-stricken, run away.
<i>equos incitatos sustinere</i>	to bring horses to the halt when at full gallop.

6. Walking—Footsteps—Direction

<i>gradum facere</i>	to take a step.
<i>gradum addere (sc. gradui) (Liv. 26. 9)</i>	to increase one's pace.
<i>suspensio gradu</i>	on tiptoe.
<i>gradum sensim referre</i>	to retreat step by step.
<i>vestigia alicuius sequi, persequi or vestigiis aliquem sequi, persequi</i>	to follow in any one's steps.
<i>vestigiiis alicuius insistere, ingredi (also metaph.)</i>	to follow in any one's steps.
<i>loco or vestigio se non movere</i>	not to stir from one's place.
<i>recta (regione, via); in directum</i>	in a straight line.
<i>in obliquum</i>	in an oblique direction; sideways.
<i>obliquo monte decurrere</i>	to run obliquely down the hill.
<i>in contrarium; in contrarias partes</i>	in an opposite direction.
<i>in transversum, e transverso</i>	across; transversely.
<i>quoquo versus; in omnes partes</i>	in all directions.
<i>in diversas partes or simply diversi abeunt, discedunt</i>	they disperse in different directions.
<i>huc (et) illuc</i>	hither and thither.
<i>ultra citroque</i>	on this side and on that; to and fro.
<i>longe lateque, passim (e.g. fluere)</i>	far and wide; on all sides; everywhere.

7. Movement in General

<i>se conferre in aliquem locum</i>	to go to a place.
<i>petere locum</i>	to go to a place
<i>quo tendis?</i>	where are you going?
<i>sublimem or sublime (not in sublime or sublimiter) ferri, abire</i>	to fly aloft; to be carried into the sky.
<i>praecipitem ire; in praeceps deferri</i>	to fall down headlong.

²⁸ Cf. *frenos, calcaria alicui adhibere*, used metaphorically.

in profundum deici
se deicere de muro
deicere aliquem de saxo Tarpeio
Nilus praecipitat²⁹ ex altissimis montibus

se proripere ex domo
humi procumbere
humi prosternere aliquem
in terram cadere, decidere
in terram demergi
appropinquare urbi, rarely ad urbem
propius accedere ad urbem or urbem
longius progredi, procedere
Romam versus proficisci
ad Romam proficisci
properat, maturat proficisci
consequi, assequi aliquem
praecurrere aliquem (celeritate)
post se relinquere aliquem
multitudo circumfunditur alicui
per totum corpus diffundi

to fall down into the abyss.
to throw oneself from the ramparts.
to throw some one down the Tarpeian rock.
the Nile rushes down from very high mountains.
to rush out of the house.
to fall on the ground.
to throw any one to the ground.
to fall to the earth.
to sink into the earth.
to draw near to a city.
to advance nearer to the city.
to march further forward.
to advance in the direction of Rome.
to set out for Rome.
he starts in all haste, precipitately.
to catch some one up.
to overtake and pass some one.
to overtake and pass some one.
a crowd throngs around some one.
to spread over the whole body.

8. Time in General

tempus praeterit, transit
tempus habere alicui rei
tempus mihi deest ad aliquid faciendum
tempus consumere in aliqua re
tempus terere, conterere (in) aliqua re
tempus conferre ad aliquid
tempus tribuere alicui rei
tempus non amittere, perdere
nullum tempus intermittere, quin (also ab opere, or ad opus)
tempus ducere
aliquid in aliud tempus, in posterum differre
nihil mihi longius est or videtur quam dum or quam ut
nihil mihi longius est quam (c. Inf.)
tempus (spatium) deliberandi or ad deliberandum postulare, dare, sibi sumere
paucorum dierum spatium ad deliberandum dare
tempori servire,³⁰ cedere
ex quo tempore or simply ex quo

time passes.
to have time for a thing.
I have no time to do something.
to pass one's time in doing something.
to waste time on something.
to employ one's time in...
to devote time to anything.
to lose no time.
to devote every spare moment to...; to work without intermission at a thing.
to spend time.
to put off till another time; to postpone.
I cannot wait till...

nothing is more tiresome to me than...
to require, give, take time for deliberation.
to give some one a few days for reflection.

to accommodate oneself to circumstances.
since the time that, since (at the beginning of a sentence).

²⁹ *praecipitare* is also transitive, e.g. *praecipitare aliquem*, to hurl a person down; *ruere* always intransitive except in poetry.

³⁰ The verb *servire* helps to form several phrases, e.g. *servire valetudini*, to be a valetudinarian; *iracundiae*, to be unable to restrain one's anger; *brevitati*, to be concise; *communi utilitati*, to be devoted to the public good, etc.

<i>eo ipso tempore, cum; tum ipsum, cum</i>	at the same moment that, precisely when.
<i>incidunt tempora, cum</i>	occasions arise for...
<i>tempus (ita) fert (not secum)</i>	circumstances demand.
<i>tempus maximum est, ut</i>	it is high time that...
<i>haec tempora, nostra haec aetas, memoria</i>	the present day.
<i>his temporibus, nostra (hac) aetate, nostra</i>	in our time; in our days.
<i>memoria, his (not nostris) diebus</i>	
<i>nostra aetas multas victorias vidit</i>	our generation has seen many victories.
<i>memoria patrum nostrorum</i>	in our fathers' time.
<i>aetate (temporibus) Periclis</i>	in the time of Pericles.
<i>antiquis³¹ temporibus</i>	in old days, in the olden time.
<i>libera re publica</i>	in the time of the Republic.
<i>tempora Caesariana</i>	the imperial epoch.
<i>media quae vocatur aetas</i>	the middle ages.
<i>Pericles summus vir illius aetatis</i>	Pericles, the greatest man of his day.
<i>Pericles, quo nemo tum fuit clarior</i>	Pericles, the greatest man of his day.
<i>Pericles, vir omnium, qui tum fuerunt,</i>	Pericles, the greatest man of his day.
<i>clarissimus</i>	
<i>vir ut temporibus illis doctus</i>	a man of considerable learning for those
	times.
<i>tempore progrediente</i>	in process of time.
<i>primo quoque tempore</i>	at the first opportunity.
<i>hoc tempore</i>	at this moment.
<i>puncto temporis</i>	in an instant.
<i>momento³² temporis</i>	at the important moment.
<i>in ipso discrimine (articulo) temporis</i>	just at the critical moment.
<i>temporis causa</i>	on the spur of the moment.
<i>ad tempus³³ adesse</i>	to be there at a given time.
<i>ad exiguum tempus</i>	for a short time.
<i>brevis or exigui temporis</i>	for a short time.
<i>satis longo intervallo</i>	after a fairly long interval.
<i>spatio temporis intermisso</i>	after some time.
<i>in praesentia, in praesens (tempus)</i>	at present; for the moment.
<i>in posterum; in futurum</i>	for the future.
<i>in perpetuum</i>	for ever.
<i>semel atque iterum; iterum ac saepius;</i>	more than once; repeatedly.
<i>identidem; etiam atque etiam</i>	
<i>futura providere (not praevidere)</i>	to foresee the future.
<i>futura or casus futuros (multo ante)</i>	to foresee the far distant future.
<i>prospicere</i>	
<i>futura non cogitare, curare</i>	to take no thought for the future.
<i>saeculi³⁴ consuetudo or ratio atque inclinatio</i>	the spirit of the times, the fashion.
<i>temporis (temporum)</i>	

³¹ *antiquitas* = the state of affairs in times gone by, not a division of time; so *antiquitatis studia*, archaeology; *veteres* or *antiqui poetae, populi*, the poets, people of antiquity; *antiqua monumenta*, the relics of antiquity. *antiquitates* plur. is used for the institutions, usages of times gone by.

³² *momentum* (i.e. *movimentum*) is properly that which sets in motion, which gives a decisive impulse to things, cf. *Luc. iv. 819, momentumque fuit mutatus Curio rerum*. Livy and later writers employ the word in the sense of a moment of time.

³³ *ad tempus* also means (1) according to the circumstances of the case, e.g. *ad tempus consilium capere*, (2) for a short time, temporarily.

his moribus

according to the present custom, fashion.

9. Year—Seasons

<i>praeterito anno</i> (not <i>praeterlapso</i>)	in the past year.
<i>superiore, priore anno</i>	last year.
<i>proximo anno</i>	(1) last year; (2) next year.
<i>insequenti(e) anno</i> (not <i>sequente</i>)	in the following year.
<i>anno</i> ³⁵ <i>peracto, circumacto, interiecto, intermisso</i>	after a year has elapsed.
<i>anno vertente</i>	in the course of the year.
<i>initio anni, ineunte anno</i>	at the beginning of the year.
<i>exeunte, extremo anno</i>	at the end of the year.
<i>singulis annis, diebus</i>	year by year; day by day.
<i>quinto quoque anno</i>	every fifth year.
<i>ad annum</i>	a year from now.
<i>amplius sunt (quam) viginti anni</i> or <i>viginti annis</i>	it is more than twenty years ago.
<i>viginti anni et amplius, aut plus</i>	twenty years and more.
<i>abhinc (ante) viginti annos</i> or <i>viginti his annis</i>	twenty years ago.
<i>quinque anni sunt</i> or <i>sextus annus est, cum te non vidi</i>	I have not seen you for five years.
<i>quinque annos</i> or <i>sextum (iam) annum abest anno ab urbe condita quinto</i>	he has been absent five years.
<i>commutationes temporum quadripartitae</i>	in the fifth year from the founding of the city.
<i>verno, aestivo, auctumnali, hiberno tempore</i>	the succession of the four seasons.
<i>ineunte, primo vere</i>	in spring, summer, autumn, winter time.
<i>ver appetit</i>	at the beginning of spring.
<i>suavitas verni temporis</i>	spring is approaching.
<i>summa aestate, hieme</i>	the charms of spring.
<i>hiems subest</i>	in the height of summer, depth of winter.
<i>hiemem tolerare</i>	winter is at hand.
<i>anni descriptio</i>	to bear the winter.
<i>annus (mensis, dies) intercalaris</i>	the division of the year (into months, etc.)
<i>fasti</i>	the intercalary year (month, day).
	the calender (list of fasts and festivals).

10. Day—Divisions of the Day

<i>ante lucem</i>	before daybreak.
<i>prima luce</i>	at daybreak.
<i>luce (luci)</i>	in full daylight.
<i>ubi illuxit, luxit, diluxit</i>	when it was day.
<i>lucet</i>	it is daylight.

³⁴ The *spirit* of a thing is usually rendered by such words as *natura, proprietas, ratio atque voluntas*, e.g. the spirit, genius of a language, *natura* or *proprietas sermonis*; the spirit of the laws, *voluntas et sententia legum*.

³⁵ Unless *one* is emphasised *unus* is left out with the following words: *annus, mensis, dies, hora*, and *verbum*.

<i>diluculo</i>	in the morning twilight.
<i>advesperascit</i>	evening is drawing on.
<i>die, caelo vesperascente</i>	when it is growing dusk; towards evening.
<i>multus dies or multa lux est</i>	the day is already far advanced.
<i>ad multam noctem</i>	till late at night.
<i>de nocte, de die</i>	while it is still night, day.
<i>multa de nocte</i>	late at night.
<i>intempesta, concubia nocte</i>	in the dead of night; at midnight.
<i>silentio noctis</i>	in the silence of the night.
<i>vicissitudines dierum noctiumque</i>	the succession of day and night.
<i>noctes diesque, noctes et dies, et dies et noctes, dies noctesque, diem noctemque</i>	night and day.
<i>tempus matutinum, meridianum, vespertinum, nocturnum</i>	morning, noon, evening, night.
<i>tempora matutina</i>	the morning hours.
<i>in dies (singulos)</i>	from day to day.
<i>in diem vivere</i>	to live from day to day.
<i>alternis diebus</i>	every other day.
<i>quattuor dies continui</i>	four successive days.
<i>unus et alter dies</i>	one or two days.
<i>dies unus, alter, plures intercesserant</i>	one, two, several days had passed, intervened.
<i>diem proferre (Att. 13. 14)</i>	to adjourn, delay.
<i>biduo serius</i> ³⁶	two days late.
<i>horā citius</i>	an hour too soon.
<i>postridie qui fuit dies Non. Sept. (Nonarum Septembrium) (Att. 4. 1. 5)</i>	on the day after, which was September 5th.
<i>hodie qui est dies Non. Sept.; cras qui dies futurus est Non. Sept.</i>	to-day the 5th of September; tomorrow September the 5th.
<i>dies hesternus, hodiernus, crastinus</i>	yesterday, to-day, tomorrow.
<i>diem dicere colloquio</i>	to appoint a date for an interview.
<i>ad diem constitutam</i>	at the appointed time.
<i>diem videre, cum...</i>	to live to see the day when...
<i>dies dolorem mitigabit</i>	time will assuage his grief.
<i>quota hora est?</i>	what time is it?
<i>tertia hora est</i>	it is the third hour (= 9 A.M.)
<i>ad horam compositam</i>	at the time agreed on.

III. Parts of the Human Body

<i>omnibus artubus contremiscere</i>	to tremble in every limb.
<i>ures claudere, patefacere (e.g. veritati, assentatoribus)</i>	to turn a deaf ear to, to open one's ears to...
<i>ures praebere alicui</i>	to listen to a person.
<i>ures alicuius obtundere or simply obtundere (aliquem)</i>	to din a thing into a person's ears.
<i>in aurem alicui dicere (insurrare) aliquid</i>	to whisper something in a person's ears.
<i>ad aures alicuius (not alicui) pervenire, accidere</i>	to come to some one's ears.

³⁶ Used absolutely "too late" = *sero*; if "too late for," "later than," always *serius (quam)*.

<i>ures erigere</i>	to prick up one's ears.
<i>oratio in aures influit</i>	his words find an easy hearing, are listened to with pleasure.
<i>ures elegantes, teretes, tritae</i> (<u>De Or. 9. 27</u>)	a fine, practised ear.
<i>neque auribus neque oculis satis consto</i>	I am losing my eyesight and getting deaf.
<i>caput aperire</i> (opp. <i>operire</i>)	to uncover one's head.
<i>capite aperto</i> (opp. <i>operto</i>)	bare-headed.
<i>capite obvoluto</i>	with head covered.
<i>caput demittere</i>	to bow one's head.
<i>caput praecidere</i>	to cut off a man's head.
<i>caput³⁷ parieti impingere</i>	to strike one's head against the wall.
<i>cervices</i> (in Cic. only in plur.) <i>frangere alicui</i> or <i>alicuius</i>	to break a person's neck.
<i>gladius cervicibus impendit</i>	a sword hangs over his neck.
<i>hostis³⁸ in cervicibus alicuius est</i>	the foe is at our heels, is upon us.
<i>promittere crinem, barbam</i>	to grow one's hair, beard long.
<i>passis crinibus</i>	with dishevelled hair.
<i>capilli horrent</i>	his hair stands on end.
<i>capilli compti, compositi</i> (opp. <i>horridi</i>)	well-ordered, well-brushed hair.
<i>extremis digitis aliquid attingere</i>	to touch with the fingertips.
<i>frontem contrahere</i> (opp. <i>explicare</i>)	to frown.
<i>frontem ferire, percutere</i>	to beat one's brow.
<i>in fronte alicuius inscriptum est</i>	one can see it in his face.
<i>ab alicuius latere non discedere</i>	to be always at a person's side.
<i>a latere regis esse</i>	to belong to the king's bodyguard.
<i>manum (dextram) alicui porrigere</i>	to give one's hand to some one.
<i>manum non vertere alicuius rei causa³⁹</i>	to make not the slightest effort; not to stir a finger.
<i>manus inicere, inferre, afferre alicui</i>	to lay violent hands on a person.
<i>manus tollere</i>	to raise one's hands in astonishment.
<i>manus dare</i>	to own oneself conquered, surrender.
<i>manu ducere aliquem</i>	to lead some one by the hand.
<i>manu or in manu tenere aliquid</i>	to hold something in one's hand.
<i>in manibus habere aliquid</i> (also metaphorically)	to have something in one's hands, on hand.
<i>de manu in manus or per manus tradere aliquid</i>	to pass a thing from hand to hand.
<i>ex or de manibus alicui or alicuius</i>	to wrest from a person's hand.
<i>extorquere aliquid</i>	
<i>e manibus dimittere</i>	to let go from one's hands.
<i>in alicuius manus venire, pervenire</i>	to come into some one's hands.

³⁷ *caput* has several metaphorical meanings, e.g. *capita coniurationis* (Liv. 9. 26), the leaders of the conspiracy; *caput Graeciae*, the capital of Greece; *caput cenae*, the chief dish; *capita legis*, the headings, clauses of a law; *id quod caput est*, the main point; *de capite deducere* (Liv. 6. 15), to subtract from the capital; *capitis periculum*, mortal peril; *capitis deminutio (maxima, media, minima)* (Liv. 22. 60), deprivation of civil rights. *caput* is often combined with *fons* = source, origin, e.g. *ille fons et caput Socrates* (Cic. De. Or. 1. 42); *in aegritudine est fons miseriarum et caput* (Cic.) By metonymy *caput* is used with *liberum* (and *noxium*) (Verr. 2. 32. 79) with the meaning of a free (guilty) person, individual.

³⁸ Cf. *velut in cervicibus habere hostem* (Liv. 44. 39); *bellum ingens in cervicibus est* (Liv. 22. 33. 6).

³⁹ Cf. *ne digitum quidem porrigere alicuius rei causa*.

<i>in alicuius manus incidere</i>	to fall unexpectedly into some one's hands.
<i>in manus(m) sumere aliquid</i>	to take something into one's hands.
<i>in manibus⁴⁰ aliquem gestare</i>	to carry in one's arms.
<i>e (de) manibus effugere,⁴¹ elābi</i>	to slip, escape from the hands.
<i>inter manus auferre aliquem</i>	to carry some one away in one's arms.
<i>compressis manibus sedere</i> (proverb.) (Liv. 7. 13)	to sit with folded arms; to be inactive.
<i>mordicus tenere aliquid</i>	to hold fast in the teeth (also metaphorically, obstinately).
<i>oculos conicere in aliquem</i>	to turn one's gaze on; to regard.
<i>oculos circumferre</i>	to look in every direction.
<i>in omnes partes aciem (oculorum) intendere</i>	to gaze intently all around.
<i>omnium oculos (et ora) ad se convertere</i>	to draw every one's eyes upon one.
<i>omnium animos or mentes in se convertere</i>	to attract universal attention.
<i>conspici, conspicuum esse aliqua re</i>	to make oneself conspicuous.
<i>oculos (aures, animum⁴²) advertere ad aliquid</i>	to turn one's eyes (ears, attention) towards an object.
<i>oculi in vultu alicuius habitant</i>	his eyes are always fixed on some one's face.
<i>oculos figere in terra and in terram</i>	to keep one's eyes on the ground.
<i>oculos pascere aliqua re</i> (also simply <i>pasci aliqua re</i>)	to feast one's eyes with the sight of...
<i>oculos deicere, remove ab aliqua re</i>	to turn one's gaze away from an object.
<i>oculos operire (morienti)⁴³</i>	to close the eyes of a dying person.
<i>oculorum aciem alicui praestringere</i> (also simply <i>praestringere</i>)	to dazzle a person.
<i>oculos, lumina amittere</i>	to lose one's sight.
<i>oculis privare aliquem</i>	to deprive a person of his eyes.
<i>luminibus orbare aliquem</i>	to deprive a person of his eyes.
<i>oculis captum esse⁴⁴</i> (vid. sect. IV. 6., note <i>auribus, oculis...</i>)	to be blind.
<i>ante oculos aliquid versatur</i>	something presents itself to my vision.
<i>oculis, ante oculos (animo) proponere aliquid</i>	to picture a thing to oneself; to imagine.
<i>ante oculos vestros</i> (not <i>vobis</i>) <i>res gestas proponite</i>	picture to yourselves the circumstances.
<i>cernere et videre aliquid</i>	to see clearly, distinctly.
<i>oculis mentis videre aliquid</i>	to see with the mind's eye.
<i>in oculis aliquem ferre</i>	to cherish as the apple of one's eye.
<i>aliquis est mihi in oculis</i>	to cherish as the apple of one's eye.
<i>abire ex oculis, e conspectu alicuius</i>	to go out of sight, disappear.

⁴⁰ Notice too *liberos de parentum complexu avellere* (Verr. 2. 1. 3. 7), to snatch children from their parents' "arms" (not *brachium*), so *in alicuius complexu mori*; *in alicuius complexu haerere*. *medium aliquem amplecti*, to take to one's arms, embrace; *libentissimo animo accipere*, to welcome with open arms.

⁴¹ Distinguish *effugere aliquid*, to escape the touch of, e.g. *invidiam, mortem*; and *effugere ex aliqua re*, to escape from a position one is already in, e.g. *e carcere, e caede, e praelio*. Notice *fugit me*, it escapes my notice.

⁴² *animum advertere aliquid* = *animadvertere aliquid* = to notice a thing; *animadvertere in aliquem* = to punish a person.

⁴³ To shut one's eyes to a thing, *conivere in aliqua re*.

⁴⁴ Cf. *caecatus, occaecatus cupiditate, stultitia*.

<i>venire in conspectum alicuius</i>	to come in sight.
<i>se in conspectum dare alicui</i>	to show oneself to some one.
<i>fugere alicuius conspectum, aspectum</i>	to keep out of a person's sight.
<i>in conspectu omnium or omnibus</i>	before every one, in the sight of the world.
<i>inspectantibus</i>	
<i>omnia uno aspectu, conspectu intueri</i>	to take in everything at a glance.
<i>non apparere</i>	to have disappeared.
<i>pedibus obterere, conculcare</i>	to trample under foot.
<i>ad pedes alicuius accidere</i>	to fall at some one's feet.
<i>ad pedes alicuius se proicere, se abicere,</i>	to throw oneself at some one's feet.
<i>procumbere, se prosternere</i>	
<i>ad pedes alicuius iacēre, stratum esse</i>	to prostrate oneself before a person.
<i>(stratum iacēre)</i>	
<i>quod ante pedes est or positum est, non</i>	to fail to see what lies before one.
<i>videre</i>	
<i>sanguine manare, redundare</i>	to drip blood; to be deluged with blood.
<i>vultum fingere</i>	to dissemble, disguise one's feelings.
<i>vultus ficti simulatque</i>	a feigned expression.
<i>vultum componere ad severitatem</i>	to put on a stern air.
<i>vultum non mutare</i>	to keep one's countenance, remain impassive.

IV. Properties of the Human Body

1. Feelings—Sensations—Powers

<i>sensus sani, integri, incorrupti</i>	sound, unimpaired senses.
<i>sensibus praeditum esse</i>	to be endowed with sense.
<i>sensu audiendi carere</i>	not to possess the sense of hearing.
<i>sub sensum or sub oculos, sub aspectum</i>	to come within the sphere of the senses.
<i>cadere</i>	
<i>sensibus or sub sensus subiectum esse</i>	to come within the sphere of the senses.
<i>sensibus percipi</i>	to be perceptible to the senses.
<i>res sensibus or oculis subiectae (De Fin. 5.</i>	the world of sense, the visible world.
<i>12. 36)</i>	
<i>res quas oculis cernimus</i>	the world of sense, the visible world.
<i>res externae</i>	the world of sense, the visible world.
<i>sensus movere (more strongly pellere)</i>	to make an impression on the senses.
<i>aliquid sensus suaviter afficit</i>	a thing makes a pleasant impression on the senses.
<i>aliquid sensus iucunditate perfundit</i>	a thing makes a pleasant impression on the senses.
<i>pulsu externo, adventicio agitari</i>	to be affected by some external impulse, by external impressions.
<i>sevocare mentem a sensibus (De Nat. D. 3.</i>	to free one's mind from the influences of the senses.
<i>8. 21)</i>	
<i>aliquid a sensibus meis abhorret</i>	something offends my instincts, goes against the grain.
<i>vires corporis or merely vires</i>	bodily strength.
<i>vires colligere</i>	to gain strength.

vires aliquem deficiunt
dum vires suppetunt
bonis esse viribus
pro viribus or *pro mea parte*
*pro virili parte*⁴⁵ (cf. sect. V. 22.)

to lose strength.
as long as one's strength holds out.
to be robust, vigorous.
as well as I can; to the best of my ability.
as well as I can; to the best of my ability.

2. Birth—Life

in lucem edi
ei, propter quos hanc lucem aspeximus
*tollere*⁴⁶ or *suscipere liberos*

to see the light, come into the world.
those to whom we owe our being.
to accept as one's own child; to make
oneself responsible for its nurture and
education.

aliquem in liberorum loco habere
sexus (not genus) virilis, muliebris
patre, (e) matre natus
Cato Uticensis ortus erat a Catone Censorio

to treat as one's own child.
the male, female sex.
son of such and such a father, mother.
Cato of Utica was a direct descendant of
Cato the Censor.

originem ab aliquo trahere, ducere
Romae natus, (a) Roma oriundus
cuias es
natione, genere Anglus
ortus ab Anglis or *oriundus ex Anglis*
urbs patria or simply *patria*
animam, spiritum ducere
aera spiritu ducere
animam continere
cursu exanimari (B.G. 2. 23. 1)
spiritum intercludere alicui
in vita esse
vita or *hac luce frui*
vitam beatam (miseram) degere
vitam, aetatem (omnem aetatem, omne
aetatis tempus) agere (honeste, ruri, in
litteris), degere, traducere
dum vita suppetit; dum (quoad) vivo
*si vita mihi suppeditat*⁴⁷
si vita suppetit
quod reliquum est vitae
vitae cursum or *curriculum*⁴⁸ *conficere*
*Homerus fuit*⁴⁹ *multis annis ante Romam*
conditam

to trace one's descent from some one.
a native of Rome.
what country do you come from?
an Englishman by birth.
a native of England.
native place.
to breathe, live.
to breathe the air.
to hold one's breath.
to run till one is out of breath.
to suffocate a person.
to be alive.
to enjoy the privilege of living; to be alive.
to live a happy (unhappy) life.
to live (all) one's life (honourably, in the
country, as a man of learning).

as long as I live.
if I live till then.
if I live till then.
the rest of one's life.
to finish one's career.
Homer lived many years before the
foundation of Rome.

⁴⁵ *pro virili parte* is distinct from the other expressions, as implying more assurance and confidence on the part of the speaker.

⁴⁶ It was the custom for a Roman father to lift up his new-born child, which was laid on the ground at his feet; hence the expression *tollere, suscipere*.

⁴⁷ *suppeditare* (1) transitive, to supply sufficiently; (2) intrans. to be present in sufficient quantities = *suppetere*.

⁴⁸ *vitae (vivendi) cursus* or *curriculum* = life, career—considering its duration, length. Life = biography is not *curriculum vitae*, but simply *vita, vitae descriptio*.

3. Time of Life

(The terms for the different ages of man are *infans*, *puer*, *adulescens*, *iuvenis*, *senior*, *senex*, *grandis natu*.)

<i>ea aetate, id aetatis esse</i>	to be of such and such an age.
<i>a puero (is), a parvo (is), a parvulo (is)</i>	from youth up.
<i>a teneris unguiculis</i> (ἐξ ἀπαλων ὀνύχων) (Fam. 1. 6. 2)	from one's cradle, from one's earliest childhood.
<i>ab ineunte (prima) aetate</i> (De Or. 1. 21. 97)	from one's entry into civil life.
<i>ex pueris excedere</i>	to leave one's boyhood behind one, become a man.
<i>flos aetatis</i>	the prime of youthful vigour.
<i>aetate florere, vigere</i>	to be in the prime of life.
<i>integra aetate esse</i>	to be in the prime of life.
<i>adulescentia deferbuit</i>	the fires of youth have cooled.
<i>aetate progrediente</i>	with advancing years.
<i>aetate ingravescente</i>	with the weight, weakness of declining years.
<i>aetas constans, media, firmata, corroborata</i> (not <i>virilis</i>)	manhood.
<i>grandior factus</i>	having reached man's estate.
<i>corroborata, firmata aetate</i>	having reached man's estate.
<i>sui iuris factum esse</i>	to have become independent, be no longer a minor.
<i>aetate provectum esse</i> (not <i>aetate provecta</i>)	to be advanced in years.
<i>longius aetate provectum esse</i>	to be more advanced in years.
<i>grandis natu</i>	aged.
<i>aetate affecta esse</i>	to be infirm through old age.
<i>vires consenescent</i>	to become old and feeble.
<i>senectute, senio confectum esse</i>	to be worn out by old age.
<i>exacta aetate mori</i>	to die at a good old age.
<i>ad summam senectutem pervenire</i>	to live to a very great age.
<i>senectus nobis obrēpit</i>	old age creeps on us insensibly.
<i>admodum adulescens, senex</i>	still quote a young (old) man.
<i>extrema aetas</i>	the last stage of life, one's last days.
<i>extremum tempus aetatis</i>	the last stage of life, one's last days.
<i>vita occidens</i>	the evening of life.
<i>aequalem esse alicuius</i>	to be a contemporary of a person.
<i>maior (natu)</i>	the elder
<i>aetate alicui antecedere, anteire</i>	to be older than.
<i>quot annos natus es?</i>	how old are you?
<i>qua aetate es?</i>	how old are you?
<i>tredecim annos natus sum</i>	I am thirteen years old.
<i>tertium decimum annum ago</i>	I am in my thirteenth year.
<i>puer decem annorum</i>	a boy ten years old.
<i>decimum aetatis annum ingredi</i>	to be entering on one's tenth year.

⁴⁹ To live, speaking chronologically, is *esse*; *vivere* denotes to be alive, pass one's life, e.g. *laute, in otio*.

<i>decem annos vixisse</i>	to be ten years old.
<i>decimum annum excessisse, egressum esse</i>	to be more than ten years old, to have entered on one's eleventh year.
<i>minorem esse viginti annis</i>	to be not yet twenty.
<i>tum habebam decem annos</i>	I was ten years old at the time.
<i>centum annos complere</i>	to reach one's hundredth year, to live to be a hundred.
<i>vitam ad annum centesimum perducere</i>	to reach one's hundredth year, to live to be a hundred.
<i>accessio paucorum annorum</i>	the addition of a few years.
<i>tertiam iam aetatem videre</i>	to be middle-aged (<i>i.e.</i> between thirty and forty).
<i>in aetatem alicuius, in annum incidere</i>	to happen during a person's life, year of office.
<i>omnium suorum or omnibus suis superstitem esse</i>	to outlive, survive all one's kin.
<i>homines qui nunc sunt (opp. qui tunc fuerunt)</i>	our contemporaries; men of our time.
<i>homines huius aetatis, nostrae memoriae posterii</i>	our contemporaries; men of our time.
<i>scriptores aetate posteriores or inferiores</i>	posterity. later writers.

4. Hunger—Thirst

<i>esurire</i>	to be hungry.
<i>fame laborare, premi</i>	to be tormented by hunger, to be starving.
<i>famem tolerare, sustentare</i>	to endure the pangs of hunger.
<i>inediā mori or vitam finire</i>	to starve oneself to death.
<i>fame confici, perire, interire</i>	to die of starvation.
<i>fame necari</i>	to be starved to death (as punishment).
<i>famem, sitim explere</i>	to allay one's hunger, thirst.
<i>famem sitimque depellere cibo et potione</i>	to allay one's hunger, thirst.
<i>siti cruciari, premi</i>	to suffer agonies of thirst.
<i>sitim colligere</i>	to become thirsty.
<i>sitim haustu gelidae aquae sedare</i>	to slake one's thirst by a draught of cold water.
<i>famis et sitis</i> ⁵⁰ <i>patientem esse</i>	to be able to endure hunger and thirst.

5. Laughter—Tears

<i>risum edere, tollere</i> ⁵¹	to begin to laugh.
<i>cachinum tollere, edere</i>	to burst into a roar of laughter.
<i>risum movere, concitare</i>	to raise a laugh.
<i>risum elicere (more strongly excutere) alicui</i>	to make a person laugh.

⁵⁰ *sitis* is also used metaphorically—e.g. *libertatis sitis* (Rep. 1. 43. 66), so *sitire*—e.g. *honores* (De Fin. 4. 5. 3), *libertatem* (Rep. 1. 43. 66), *sanguinem* (Phil. 2. 7. 20). The participle *sitiens* takes the Gen.—e.g. *sitiens virtutis* (Planc. 5. 13).

⁵¹ Not *in risum erumpere*, which only occurs in late Latin. However, *risus, vox, fletus erumpit* is classical, similarly *indignatio* (Liv. 4. 50), *furor, cupiditates* (Cael. 12. 28).

<i>risum captare</i>	to try and raise a laugh.
<i>risum tenere vix posse</i>	to be scarcely able to restrain one's laughter.
<i>risum aegre continere posse</i>	to be scarcely able to restrain one's laughter.
<i>aliquid in risum vertere</i>	to make a thing ridiculous, turn it into a joke.
<i>lacrimas, vim lacrimarum effundere, profundere</i>	to burst into a flood of tears.
<i>in lacrimas effundi or lacrimis perfundi</i>	to be bathed in tears.
<i>lacrimis abortis</i>	with tears in one's eyes.
<i>multis cum lacrimis</i>	with many tears.
<i>magno cum fletu</i>	with many tears.
<i>lacrimas tenere non posse</i>	to be hardly able to restrain one's tears.
<i>fletum cohibere non posse</i>	to be hardly able to restrain one's tears.
<i>vix mihi tempero quin lacrimem</i>	to be hardly able to restrain one's tears.
<i>vix me contineo quin lacrimem</i>	to be hardly able to restrain one's tears.
<i>lacrimas or fletum alicui movere</i>	to move to tears.
<i>prae lacrimis loqui non posse</i>	to be unable to speak for emotion.
<i>gaudio lacrimare</i>	to weep for joy.
<i>hinc illae lacrimae</i> (proverb.) (Ter. And. 1. 1. 99; Cael. 25. 61)	hence these tears; there's the rub.
<i>lacrimula</i> (Planc. 31. 76)	crocodiles' tears.
<i>lacrimae simulatae</i>	crocodiles' tears.

6. Health—Sickness

<i>bona (firma, prospera) valetudine</i> ⁵² esse or uti (vid. sect. VI. 8., note uti...)	to enjoy good health.
<i>valetudini consulere, operam dare</i>	to take care of one's health.
<i>firma corporis constitutio or affectio</i>	a good constitution.
<i>infirmus, aegra valetudine esse or uti</i>	to be ill, weakly.
<i>in morbum incidit</i>	he fell ill.
<i>aegrotare coepit</i>	he fell ill.
<i>morbo tentari or corripit</i>	to be attacked by disease.
<i>morbo affligi</i>	to be laid on a bed of sickness.
<i>lecto teneri</i>	to be confined to one's bed.
<i>vehementer, graviter aegrotare, iacere</i>	to be seriously ill.
<i>gravi morbo affectum esse, conflictari, vexari</i>	to be seriously ill.
<i>leviter aegrotare, minus valere</i>	to be indisposed.
<i>aestu et febre iactari</i>	to have a severe attack of fever.
<i>omnibus membris captum esse</i> ⁵³	to be affected by disease in every limb; to be paralysed.
<i>ex pedibus laborare, pedibus aegrum esse</i>	to have the gout.
<i>pestilentia</i> (not <i>pestis</i>) <i>in urbem (populum) invadit</i>	the plague breaks out in the city.
<i>animus relinquit aliquem</i>	a man loses his senses, becomes unconscious.
<i>morbus ingravescit</i> ⁵⁴	the disease gets worse.

⁵² *valetudo* is a neutral term = state of health. *sanitas* = soundness of mind, reason—e.g. *ad sanitatem reverti*, to recover one's reason.

⁵³ Note *auribus, oculis, captum esse*, to be deaf, blind; *mente captum esse*, to be mad.

<i>morbo absūmi</i> (Sall. Iug. 5. 6)	to be carried off by a disease.
<i>assidēre aegroto</i> (Liv. 25. 26)	to watch by a sick man's bedside.
<i>aegrotum curare</i>	to treat as a patient (used of a doctor).
<i>curationes</i>	method of treatment.
<i>aegrotum sanare</i> (not <i>curare</i>)	to cure a patient.
<i>ex morbo conualescere</i> (not <i>reconualescere</i>)	to recover from a disease.
<i>e gravi morbo recreari</i> or <i>se colligere</i>	to recruit oneself after a severe illness.
<i>melius ei factum est</i>	he feels better.
<i>valetudinem (morbum) excusare</i> ⁵⁵ (Liv. 6. 22. 7)	to excuse oneself on the score of health.
<i>valetudinis excusatione uti</i>	to excuse oneself on the score of health.

7. Sleep—Dreams

<i>cubitum ire</i>	to go to bed.
<i>somno</i> or <i>quieti se tradere</i>	to lay oneself down to sleep
<i>somnum capere non posse</i>	to be unable to sleep.
<i>curae somnum mihi adimunt, dormire me non sinunt</i>	I cannot sleep for anxiety.
<i>somnum oculis meis non vidi</i> (Fam. 7. 30)	I haven't had a wink of sleep.
<i>arte, graviter dormire</i> (ex <i>lassitudine</i>)	to sleep soundly (from fatigue).
<i>artus somnus aliquem complectitur</i> (Rep. 6. 10)	to fall fast asleep.
<i>somno captum, oppressum esse</i>	to be overcome by sleep.
<i>sopitum esse</i>	to be sound asleep.
<i>in lucem dormire</i>	to sleep on into the morning.
<i>somno solvi</i>	to awake.
<i>(e) somno excitare, dormientem excitare</i>	to rouse, wake some one.
<i>e lecto</i> or <i>e cubili surgere</i>	to rise from one's bed, get up.
<i>per somnum, in somnis</i>	in a dream.
<i>per quietem, in quiete</i>	in a dream.
<i>in somnis videre aliquid</i> or <i>speciem</i>	to see something in a dream.
<i>in somnis visus (mihi) sum videre</i>	I dreamed I saw...
<i>species mihi dormienti oblata est</i>	I saw a vision in my dreams.
<i>somnium verum evādit</i> (Div. 2. 53. 108)	my dream is coming true.
<i>somnium interpretari</i>	to explain a dream.
<i>somniorum interpres, coniector</i>	an interpreter of dreams.
<i>somniare de aliquo</i>	to dream of a person.

8. Death

<i>(de) vita decedere</i> or merely <i>decedere</i>	to depart this life.
<i>(ex) vita excedere, ex vita abire</i>	to depart this life.
<i>de vita exire, de (ex) vita migrare</i>	to depart this life.
<i>mortem (diem supremum) obire</i>	to depart this life.

⁵⁴ The comparative and superlative of *aeger* and *aegrotus* are not used in this connection, they are replaced by such phrases as *vehementer, graviter aegrotare, morbus ingravescit*, etc.

⁵⁵ But *se excusare alicui* or *apud aliquem (de or in aliqua re)* = to excuse oneself to some one about a thing.

<i>supremo vitae die</i>	on one's last day.
<i>animam edere</i> or <i>efflare</i>	to give up the ghost.
<i>extremum vitae spiritum edere</i>	to give up the ghost.
<i>animam agere</i>	to be at one's last gasp.
<i>mors immatura</i> or <i>praematura</i>	an untimely death.
<i>mature decedere</i>	to die young.
<i>subita morte extinguere</i>	to be cut off by sudden death.
<i>necessaria</i> (opp. <i>voluntaria</i>) <i>morte mori</i>	to die a natural death.
<i>morbo perire, absūmi, consūmi</i>	to die a natural death.
<i>debitum naturae reddere</i> ⁵⁶ (<u>Nep. Reg. 1</u>)	to die a natural death.
<i>mortem sibi consciscere</i> ⁵⁷	to commit suicide.
<i>se vita privare</i>	to take one's own life.
<i>manus, vim sibi afferre</i>	to lay hands on oneself.
<i>vitae finem facere</i>	to put an end to one's life.
<i>talem vitae exitum</i> (not <i>finem</i>) <i>habuit</i> (<u>Nep. Eum. 13</u>)	such was the end of... (used of a violent death).
<i>mortem oppetere</i>	to meet death (by violence).
<i>mortem occumbere pro patria</i>	to die for one's country.
<i>sanguinem suum pro patria effundere</i> or <i>profundere</i>	to shed one's blood for one's fatherland.
<i>vitam profundere pro patria</i>	to sacrifice oneself for one's country.
<i>se morti offerre pro salute patriae</i>	to sacrifice oneself for one's country.
<i>dare venenum in pane</i>	to give a person poison in bread.
<i>venenum sumere, bibere</i>	to take poison.
<i>veneno sibi mortem consciscere</i>	to poison oneself.
<i>poculum mortis (mortiferum) exhaurire</i> (<u>Cluent. 11. 31</u>)	to drain the cup of poison.
<i>potestas vitae necisque</i>	power over life and death.
<i>plagam extremam</i> or <i>mortiferam infligere</i>	to inflict a death-blow.
<i>e</i> or <i>de medio tollere</i>	to remove a person.
<i>perii! actum est de me!</i> (<u>Ter. Ad. 3. 2. 26</u>)	I'm undone! it's all up with me!

9. Burial

<i>funere efferri</i> or simply <i>efferri</i> (<i>publice; publico, suo sumptu</i>)	to be interred (at the expense of the state, at one's own cost).
<i>sepultura aliquem afficere</i>	to bury a person.
<i>iusta facere, solvere alicui</i>	to perform the last rites for a person.
<i>supremo officio in aliquem fungi</i>	to perform the last rites for a person.
<i>funus alicui facere, ducere</i> (<u>Cluent. 9. 28</u>)	to carry out the funeral obsequies.
<i>funus alicuius exsequi</i>	to attend a person's funeral.
<i>exsequias alicuius funeris prosequi</i>	to attend a person's funeral.
<i>supremis officiis aliquem prosequi</i> (<i>vid</i> sect. VI. 11., note <i>Prosequi...</i>)	to perform the last offices of affection.
<i>mortuum in sepulcro condere</i>	to entomb a dead body.

⁵⁶ *sua morte defungi* or *mori* is late Latin, cf. Inscr. Orell. 3453, *debitum naturae persolvit*.

⁵⁷ *se interficere, se occidere, se necare* are rare. During the classic period, when suicide was not common, *ipse* is often added—e.g. *Crassum se ipsum interemisse* (Cic. Scaur. 2. 16), *Lucretia se ipsa interemit* (Fin. 2. 20. 66); but later, when suicide had become frequent, *se interemit; nonnulli semet interemerunt* (Suet. Iul. 89), etc., occur commonly.

<i>aliquem mortuum</i> ⁵⁸ <i>cremare</i> (Sen. 23. 84)	to burn a corpse.
<i>pompa funebris</i>	a funeral procession.
<i>funus</i> or <i>exsequias celebrare</i>	to celebrate the obsequies.
<i>ludos funebres alicui dare</i>	to give funeral games in honour of a person.
<i>oratio funebris</i> ⁵⁹	a funeral oration.
<i>sepulturae honore carere</i>	to be deprived of the rites of burial.
<i>iustis exsequiarum carere</i>	to be deprived of the rites of burial.
<i>elogium in sepulcro incisum</i>	the epitaph.
<i>sepulcro</i> (Dat.) or <i>in sepulcro hoc inscriptum est</i>	this is the inscription on his tomb...
<i>hic situs est...</i>	here lies...
<i>aliquem in rogam imponere</i>	to place on the funeral-pyre.
<i>proiici inhumatum (in publicum)</i>	to be cast out unburied.

V. Human Life; its various Relations and Conditions

1. Circumstance—Situation—Difficulty

<i>res humanae</i> or simply <i>res</i>	human life.
<i>haec est rerum humanarum condicio</i>	that is the way of the world; such is life.
<i>sic vita hominum est</i>	that is the way of the world; such is life.
<i>ita (ea lege, ea condicione) nati sumus</i>	this is our natural tendency, our destiny; nature compels us.
<i>res externas</i> or <i>humanas despiciere</i>	to despise earthly things.
<i>res humanas infra se positas arbitrari</i>	to feel superior to the affairs of life.
<i>meliore (deteriore) condicione esse, uti</i>	to find one's circumstances altered for the better (the worse).
<i>condicio ac fortuna hominum infimi generis</i>	the position of the lower classes.
<i>res meae meliore loco, in meliore causa sunt</i>	my position is considerably improved; my prospects are brighter.
<i>meliozem in statum redigor</i>	my position is considerably improved; my prospects are brighter.
<i>aliquem in antiquum statum, in pristinum restituere</i>	to restore a man to his former position.
<i>in tanta rerum (temporum) iniquitate</i>	under such unfavourable circumstances.
<i>res dubiae, perditae, afflictae</i>	a critical position; a hopeless state of affairs.
<i>in angustias adducere aliquem</i>	to place some one in an embarrassing position.
<i>in angustiis, difficultatibus, esse</i> or <i>versari</i>	to be in a dilemma; in difficulties.
<i>angustiis premi, difficultatibus affici</i>	to be in a dilemma; in difficulties.
<i>agitur praeclare, bene cum aliquo</i>	so-and-so is in a very satisfactory position; prospers.
<i>res ita est, ita (sic) se habet</i>	the facts are these; the matter stands thus.
<i>eadem (longe alia) est huius rei ratio</i>	the case is exactly similar (entirely different).
<i>hoc longe aliter, secus est</i>	this is quite another matter.

⁵⁸ "Corpse" usually = *corpus mortui* or simply *corpus*. *cadaver* is a corpse which has begun to decompose.

⁵⁹ For eulogy, panegyric, use *laudatio funebris* or simply *laudatio*, cf. Mil. 13. 33; Liv. 5. 50.

res (ita) fert

pro re (nata), pro tempore
pro tempore et pro re
res eo or in eum locum deducta est, ut...

quo loco res tuae sunt?
eadem est causa mea or in eadem causa
sum
si quid (humanitus) mihi accidat or acciderit
quae cum ita sint
utcumque res ceciderit

circumstances make this necessary; the exigencies of the case are these.
according to circumstances.
according to circumstances.
the matter has gone so far that...; the state of affairs is such that...
how are you getting on?
my circumstances have not altered.
if anything should happen to me; if I die.
under such circumstances.
whatever happens; in any case.

2. Commencement—End—Result

initium capere; incipere ab aliqua re
initium facere, ducere, sumere (alicuius rei)
ab exiguis initiis proficisci
parare with Inf.
aggredi ad aliquid faciendum
incunabula⁶⁰ doctrinae
finem facere alicuius rei
finem imponere, afferre, constituere alicui rei
ad finem aliquid adducere
ad exitum aliquid perducere
finem habere
aliquid (bene, prospere) succedit or procedit
(opp. parum procedere, non succedere)
eventum, exitum (felicem) habere
quorsum haec res cadet or evadet?

ad irritum redigere aliquid
res aliter cecidit ac putaveram

quid illo fiet?
quid huic homini (also hoc homine) faciam?

to begin with a thing.
to commence a thing.
to start from small beginnings.
to prepare to do a thing.
to prepare to do a thing.
the origin, first beginnings of learning.
to finish, complete, fulfil, accomplish a thing.
to finish, complete, fulfil, accomplish a thing.
to finish, complete, fulfil, accomplish a thing.
to finish, complete, fulfil, accomplish a thing.
to come to an end.
the matter progresses favourably, succeeds.
to turn out (well); to result (satisfactorily).
what will be the issue, end, consequence of the matter?
to frustrate, nullify.
the result has surprised me; I was not prepared for this development.
what will become of him?
what am I to do with this fellow?

3. Cause—Motive—Origin

causam afferre
iustis de⁶¹ causis
magnae (graves) necessariae causae
non sine causa
quid causae fuit cur...?
causa posita est in aliqua re

to quote as a reason; give as excuse.
for valid reasons.
cogent, decisive reasons.
on good grounds; reasonably.
how came it that...?
the motive, cause, is to be found in...

⁶⁰ *incunabula* literally swaddling-clothes. *cunabula*, cradle, is not used in this metaphorical sense except in post-Augustan Latin.

⁶¹ Notice the order; so regularly *ea* and *qua de causa*; but *ob eam causam* not *eam ob causam*. For the meaning of *iustus* cf. xvi. 5 *bellum iustum* and xvi. 10a *praelium iustum*.

<i>causa repetenda est ab aliqua re</i> (not <i>quaerenda</i>)	the motive, cause, is to be found in...
<i>multae causae me impulerunt ad aliquid</i> or <i>ut...</i>	I was induced by several considerations to...
<i>causam interponere</i> or <i>interserere</i>	to interpose, put forward an argument, a reason.
<i>praetendere, praetexere aliquid</i>	to make something an excuse, pretext.
<i>causam idoneam nancisci</i>	to find a suitable pretext.
<i>per causam</i> (with Gen.)	under the pretext, pretence of...
<i>causae rerum et consecutiones</i>	cause and effect.
<i>causae extrinsecus allatae</i> (opp. <i>in ipsa re positae</i>)	extraneous causes.
<i>rerum causae aliae ex aliis nexae</i>	concatenation, interdependence of causes.
<i>ex parvis saepe magnarum rerum momenta pendent</i>	important results are often produced by trivial causes.
<i>ex aliqua re nasci, manare</i>	to originate in, arise from.
<i>ab aliqua re proficisci</i>	to originate in, arise from.
<i>ex aliqua re redundare</i> (<i>in</i> or <i>ad aliquid</i>)	to accrue in great abundance.
<i>utilitas efflorescit ex aliqua re</i>	untold advantages arise from a thing.
<i>e fontibus haurire</i> (opp. <i>rivulos consecretari</i> or <i>fontes non videre</i>)	to draw from the fountain-head.
<i>haec ex eodem fonte fluunt, manant</i>	these things have the same origin.
<i>fons et caput</i> (<i>vid. sect. III., note caput...</i>)	source, origin.

4. Regard—Importance—Influence—Power—Inclination

<i>rationem habere alicuius rei</i>	to have regard for; take into consideration.
<i>respicere</i> ⁶² <i>aliquid</i>	to have regard for; take into consideration.
<i>quo in genere</i>	from this point of view; similarly.
<i>multis rebus</i> or <i>locis</i>	in many respects; in many points.
<i>in utraque re</i>	in both cases; whichever way you look at it.
<i>ceteris rebus</i> (not <i>cetera</i>)	as regards the rest; otherwise.
<i>omni ex parte; in omni genere; omnibus rebus</i>	from every point of view; looked at in every light.
<i>aliqua ex parte</i>	to a certain extent.
<i>aliquatenus</i>	to a certain extent.
<i>magni (nullius) momenti esse</i>	to be of great (no) importance.
<i>momentum afferre ad aliquid</i>	to determine the issue of; to turn the scale.
<i>pertinere ad aliquid</i>	to be essentially important to a thing.
<i>hoc nihil ad sapientem pertinet</i>	a wise man is in no way affected by this.
<i>hoc in sapientem non cadit</i>	it is incompatible with the nature of a wise man; the wise are superior to such things.
<i>multum valere ad aliquid</i>	to contribute much towards...; to affect considerably; to be instrumental in...
<i>multum afferre ad aliquid</i>	to contribute much towards...; to affect considerably; to be instrumental in...
<i>magnam vim habere ad aliquid</i>	to have considerable influence on a question.
<i>positum, situm esse in aliqua re</i>	to depend upon a thing.

⁶² But *respicere ad aliquid (aliquem)* = to look round at an object.

<i>contineri aliqua re</i> ⁶³	to depend upon a thing.
<i>consistere in aliqua re</i>	to depend upon a thing.
<i>pendēre ex aliqua re</i>	to depend upon a thing.
<i>in te omnia sunt</i>	everything depends on you.
<i>in ea re omnia vertuntur</i>	all depends on this; this is the decisive point.
<i>constare ex aliqua re</i>	to be composed of; to consist of.
<i>cernitur (in) aliqua re (not ex aliqua re)</i>	it is evident from...
<i>in manu, in potestate alicuius situm, positum esse</i>	to be in a person's power.
<i>penes aliquem esse</i>	to be in a person's power.
<i>res integra</i> ⁶⁴ est	the matter is still undecided; it is an open question.
<i>res mihi integra est</i>	I have not yet committed myself.
<i>mihi non est integrum, ut...</i>	it is no longer in my power.
<i>integrum (causam integram) sibi reservare</i>	to leave the question open; to refuse to commit oneself.
<i>penes te arbitrium huius rei est</i>	the decision of the question rests with you.
<i>arbitrio alicuius omnia permittere</i>	to put the matter entirely in some one's hands.
<i>omnium rerum arbitrium alicui permittere</i>	to put the matter entirely in some one's hands.
<i>arbitratu, arbitrio tuo</i>	just as you wish.

5. Opportunity—Possibility—Occasion—Chance

<i>occasio datur, offertur</i>	a favourable ⁶⁵ opportunity presents itself.
<i>occasione data, oblata</i>	when occasion offers; as opportunity occurs.
<i>per occasionem</i>	when occasion offers; as opportunity occurs.
<i>quotienscunque occasio oblata est; omnibus locis</i>	on every occasion; at every opportunity.
<i>occasionem alicui dare, praebere alicuius rei or ad aliquid faciendum</i>	to give a man the opportunity of doing a thing.
<i>facultatem alicui dare alicuius rei or ut possit...</i>	to give a man the opportunity of doing a thing.
<i>potestatem,</i> ⁶⁶ <i>copiam alicui dare, facere</i> with Gen. gerund.	to give a man the opportunity of doing a thing.
<i>occasionem nancisci</i>	to get, meet with, a favourable opportunity.
<i>occasione uti</i>	to make use of, avail oneself of an opportunity.
<i>occasionem praetermittere, amittere</i> (through carelessness), <i>omittere</i> (deliberately), <i>dimittere</i> (through	to lose, let slip an opportunity.

⁶³ *contineri aliqua re* also means (1) to be bounded by..., e.g. *oceanu*; (2) to be limited, restricted to, e.g. *moenibus*.

⁶⁴ The proper meaning of *integer (in-TAG, tango)* is untouched, unsullied.

⁶⁵ Not *occasio opportuna, bona, pulchra*, the notion "favourable" being contained in the word itself. We find, however, *occasio praeclara, ampla, tanta*, not unfrequently.

⁶⁶ Notice *potestatem alicui pugnandi facere*, to offer battle, and *potestatem sui facere alicui*, (1) to give opportunity of battle, and also (2) to grant an audience to (cf. *sui conveniendi potestatem facere*).

indifference)	
<i>occasione deesse</i> ⁶⁷	to neglect an opportunity.
<i>occasionem arripere</i>	to seize an opportunity.
<i>facultatem, potestatem alicui eripere, adimere</i>	to deprive a man of the chance of doing a thing.
<i>nulla est facultas alicuius rei</i>	no opportunity of carrying out an object presents itself.
<i>locum dare suspicioni</i>	to give ground for suspicion.
<i>ansas dare ad reprehendum, reprehensionis</i>	to give occasion for blame; to challenge criticism.
<i>ansam habere reprehensionis</i>	to contain, afford matter for criticism.
<i>adduci aliqua re (ad aliquid or ut...)</i>	to be induced by a consideration.
<i>nescio quo casu (with Indic.)</i>	by some chance or other.
<i>temere et fortuito; forte (et) temere</i>	quite accidentally, fortuitously.

6. Success—Good Fortune

<i>fortuna secunda uti</i>	to be fortunate, lucky.
<i>fortunae favore or prospero flatu fortunae uti (vid. sect. VI. 8., note uti...)</i>	to be favoured by Fortune; to bask in Fortune's smiles.
<i>fortunam fautricem nancisci</i>	to be favoured by Fortune; to bask in Fortune's smiles.
<i>fortuna caecos homines efficit, animos occaecat</i>	Fortune makes men shortsighted, infatuates them.
<i>fortunam tentare, experiri</i>	to try one's luck.
<i>fortunam periclitari (periculum facere)</i>	to run a risk; to tempt Providence.
<i>fortunae se committere</i>	to trust to luck.
<i>fortunam in manibus habere</i>	to have success in one's grasp.
<i>fortunam ex manibus dimittere</i>	to let success slip through one's fingers.
<i>fortuna commutatur, se inclinatur</i>	luck is changing, waning.
<i>ludibrium fortunae</i>	the plaything of Fortune.
<i>is, quem fortuna complexa est</i>	Fortune's favourite.
<i>a fortuna desertum, derelictum esse</i>	to be abandoned by good luck.
<i>fortuna aliquem effert</i>	Fortune exalts a man, makes him conspicuous.
<i>rebus secundis efferris</i>	to be puffed up by success; to be made arrogant by prosperity.
<i>ad felicitatem (magnus) cumulus accedit ex aliqua re</i>	his crowning happiness is produced by a thing; the culminating point of his felicity is...
<i>aliquid felicitatis cumulum affert</i>	his crowning happiness is produced by a thing; the culminating point of his felicity is...
<i>aliquid felicitatem magno cumulo auget</i>	his crowning happiness is produced by a thing; the culminating point of his felicity is...
<i>in rebus prosperis et ad voluntatem fluentibus</i>	when life runs smoothly.

⁶⁷ In the same way *deesse officio*, to leave one's duties undone; *d. muneris*, to neglect the claims of one's vocation; *d. rei publicae*, to be careless of state interests, to be unpatriotic; *d. sibi*, not to do one's best.

*beata vita, beate vivere, beatum esse*⁶⁸
ad bene beateque vivendum
peropportune accidit, quod

happiness, bliss.
for a life of perfect happiness.
it is most fortunate that...

7. Misfortune—Fate—Ruin

fortuna adversa
res adversae, afflictiae, perditae
in calamitatem incidere
calamitatem accipere, subire
nihil calamitatis (in vita) videre
calamitatem haurire
omnes labores exanclare
calamitatem, pestem inferre alicui
calamitatibus affligi
calamitatibus obrui
calamitatibus defungi
calamitate doctus
conflictari (cum) adversa fortuna
in malis iacere
malis urgeri
fortunae vicissitudines
incipites et varii casus
sub varios incertosque casus subiectum esse

multis casibus iactari
ad omnes casus subsidia comparare
varia fortuna uti

*multis iniquitatibus exerceri*⁷⁰
fortunae telis propositum esse
fortunae obiectum esse
ad iniurias fortunae expositum esse
fortunae cedere
aliquem affligere, perdere, pessumdare, in
praeceps dare
praecipitem agi, ire
ad exitium vocari

misfortune, adversity.
misfortune, adversity.
to be overtaken by calamity.
to suffer mishap.
to live a life free from all misfortune.
to drain the cup of sorrow.⁶⁹
to drain the cup of sorrow.
to bring mishap, ruin on a person.
to be the victim of misfortune.
to be overwhelmed with misfortune.
to come to the end of one's troubles.
schooled by adversity.
to struggle with adversity.
to be broken down by misfortune.
to be hard pressed by misfortune.
the vicissitudes of fortune.
the changes and chances of this life.
to have to submit to the uncertainties of
fortune; to be subject to Fortune's caprice.
to experience the ups and downs of life.
to be prepared for all that may come.
to experience the vicissitudes of fortune; to
have a chequered career.
to be severely tried by misfortune.
to be exposed to the assaults of fate.
to be abandoned to fate.
to be a victim of the malice of Fortune.
to acquiesce in one's fate.
to bring a man to ruin; to destroy.

to be ruined, undone.
to be ruined, undone.

⁶⁸ *beatitas* and *beatitudo* are used by Cicero in one passage only (*De Nat. Deorum*, 1. 34. 95), but merely as a linguistic experiment.

⁶⁹ In Latin metaphor the verb only, as a rule, is sufficient to express the metaphorical meaning—e.g. *amicitiam iungere cum aliquo*, to be bound by the bands of affection to any one; *religionem labefactare*, to undermine the very foundations of belief; *bellum extinguere*, to extinguish the torch of war; *cuncta bello ardent*, the fires of war are raging all around; *libido consedit*, the storm of passion has ceased; *animum pellere*, to strike the heart-strings; *vetustas monumenta exederat*, the tooth of time had eaten away the monuments.

⁷⁰ The first meaning of *exercere* is to keep in motion, give no rest to. Then, metaphorically, to keep busy, to harass—e.g. *fortuna aliquem vehementer exercet*. Lastly, *exercere* is used to express the main activity in any branch of industry, thus, *exercere agros*, to farm; *metalla*, to carry on a mining industry; *navem*, to fit out ships, be a shipowner; *vectigalia*, to levy, collect taxes, used specially of the *publicani*; *qui exercet iudicium*, the presiding judge (*praetor*).

<i>ad interitum ruere</i>	to be ruined, undone.
<i>in perniciem incurrere</i>	to be ruined, undone.
<i>pestem alicui (in aliquem) machinari</i>	to compass, devise a man's overthrow, ruin.
<i>perniciem (exitium) alicui afferre, moliri,</i> <i>parare</i>	to compass, devise a man's overthrow, ruin.
<i>ab exitio, ab interitu aliquem vindicare</i>	to rescue from destruction.

8. Danger—Risk—Safety

<i>in periculo esse or versari</i>	to be in danger.
<i>res in summo discrimine versatur</i>	the position is very critical.
<i>in vitae discrimine versari</i>	to be in peril of one's life.
<i>in pericula incidere, incurrere</i>	to find oneself in a hazardous position.
<i>pericula alicui impendent, imminent</i>	dangers threaten a man.
<i>pericula in or ad aliquem redundant</i>	many dangers hem a person in; one meets new risks at every turn.
<i>pericula subire, adire, suscipere</i>	to incur danger, risk.
<i>periculis se offerre</i>	to expose oneself to peril.
<i>salutem, vitam suam in discrimen offerre</i> (not <i>exponere</i>)	to risk one's life.
<i>aliquem, aliquid in periculum (discrimen)</i> <i>adducere, vocare</i> ⁷¹	to endanger, imperil a person or thing.
<i>alicui periculum creare, conflare</i>	to endanger, imperil a person or thing.
<i>in periculum capitis, in discrimen vitae se</i> <i>inferre</i>	to recklessly hazard one's life.
<i>salus, caput, vita alicuius agitur, periclitatur,</i> <i>in discrimine est or versatur</i>	a man's life is at stake, is in very great danger.
<i>in ipso periculi discrimine</i>	at the critical moment.
<i>aliquem ex periculo eripere, servare</i>	to rescue from peril.
<i>nullum periculum recusare pro</i>	to avoid no risk in order to...
<i>periculis perfungi</i>	to surmount dangers.
<i>periculum facere alicuius rei</i>	to make trial of; to risk.
<i>periculum hostis facere</i>	to try one's strength with the enemy; to try issue of battle.
<i>res ad extremum casum perducta est</i>	affairs are desperate; we are reduced to extremities.
<i>ad extrema perventum est</i>	affairs are desperate; we are reduced to extremities.
<i>in tuto esse</i>	to be in a position of safety.
<i>in tuto collocare aliquid</i>	to ensure the safety of a thing.

9. Assistance—Deliverance—Consolation

<i>auxilium, opem, salutem ferre alicui</i>	to bring aid to; to rescue.
<i>auxilio alicui venire</i>	to come to assist any one.
<i>alicuius opem implorare</i>	to implore a person's help.

⁷¹ *vocare* helps to form several phrases—e.g. *in invidiam, in suspicionem, in dubium, ad exitium, in periculum vocare*. It is used in the passive to express periphrastically the passive of verbs which have only an active voice—e.g. *in invidiam vocari, to become unpopular, be hated, invideor* not being used. Cf. *in invidiam venire*.

<i>confugere ad aliquem</i> or <i>ad opem, ad fidem alicuius</i>	to fly to some one for refuge.
<i>ad extremum auxilium descendere</i> ⁷²	to be reduced to one's last resource.
<i>auxilium praesens</i> ⁷³	prompt assistance.
<i>adesse alicui</i> or <i>alicuius rebus</i> (opp. <i>deesse</i>)	to assist, stand by a person.
<i>salutem alicui afferre</i>	to deliver, rescue a person.
<i>saluti suae consulere, prospicere</i>	to take measures for one's safety; to look after one's own interests.
<i>suis rebus</i> or <i>sibi consulere</i>	to take measures for one's safety; to look after one's own interests.
<i>salutem expedire</i>	to effect a person's deliverance.
<i>solacium praebere</i>	to comfort.
<i>nihil habere consolationis</i>	to afford no consolation.
<i>hoc solacio frui, uti</i>	to solace oneself with the thought...
<i>consolari aliquem de aliqua re</i>	to comfort a man in a matter; to condole with him.
<i>consolari dolorem alicuius</i>	to soothe grief.
<i>consolari aliquem in miseriis</i>	to comfort in misfortune.
<i>hoc (illo) solacio me consolor</i>	I console myself with...
<i>haec (illa) res me consolatur</i>	I console myself with...

10. Riches—Want—Poverty

<i>divitiis, copiis abundare</i>	to be rich, wealthy.
<i>magnas opes habere</i>	to be very rich; to be in a position of affluence.
<i>opibus maxime florere</i>	to be very rich; to be in a position of affluence.
<i>omnibus opibus circumfluere</i>	to be very rich; to be in a position of affluence.
<i>fortunis maximis ornatum esse</i>	to be in the enjoyment of a large fortune.
<i>in omnium rerum abundantia vivere</i>	to live in great affluence.
<i>aliquem ex paupere divitem facere</i>	to raise a man from poverty to wealth.
<i>inopia alicuius rei laborare, premi</i>	to suffer from want of a thing.
<i>ad egestatem, ad inopiam (summam omnium rerum) redigi</i>	to be reduced to (object) poverty.
<i>vitam inopem sustentare, tolerare</i>	to earn a precarious livelihood.
<i>in egestate esse, versari</i>	to live in poverty, destitution.
<i>vitam in egestate degere</i>	to live in poverty, destitution.
<i>in summa egestate</i> or <i>mendicitate esse</i>	to be entirely destitute; to be a beggar.
<i>stipem colligere</i>	to beg alms.
<i>stipem (pecuniam) conferre</i>	to contribute alms.

⁷² Similarly *descendere* is frequently used of consenting unwillingly to a thing, condescending. Cf. vi. 9 ad fin. and xvi. 9.

⁷³ Notice too *poena praesens*, instant punishment; *pecunia praesens*, ready money; *medicina praesens*, efficacious remedy; *deus praesens*, a propitious deity; *in rem praesentem venire*, to go to the very spot to make a closer examination.

11. Utility—Advantage—Harm—Disadvantage

<i>usui</i> or <i>ex usu esse</i>	to be of use.
<i>utilitatem afferre, praeberere</i>	to be serviceable.
<i>multum (nihil) ad communem utilitatem afferre</i>	to considerably (in no way) further the common good.
<i>aliquid in usum suum conferre</i>	to employ in the furtherance of one's interests.
<i>omnia ad suam utilitatem referre</i>	to consider one's own advantage in everything.
<i>rationibus alicuius prospicere</i> or <i>consulere</i> (opp. <i>officere, obstare, adversari</i>)	to look after, guard a person's interests, welfare.
<i>commodis alicuius servire</i>	to look after, guard a person's interests, welfare.
<i>commoda alicuius tueri</i>	to look after, guard a person's interests, welfare.
<i>meae rationes ita tulerunt</i>	my interests demanded it.
<i>fructum (uberrimum) capere, percipere, consequi ex aliqua re</i> ⁷⁴	to derive (great) profit, advantage from a thing.
<i>fructus ex hac re redundant in</i> or <i>ad me</i>	(great) advantage accrues to me from this.
<i>aliquid ad meum fructum redundat</i>	I am benefited by a thing.
<i>quid attinet?</i> with Infin.	what is the use of?
<i>cui bono?</i>	who gets the advantage from this? who is the interested party?
<i>damnum</i> (opp. <i>lucrum</i>) <i>facere</i>	to suffer loss, harm, damage. ⁷⁵
<i>damno affici</i>	to suffer loss, harm, damage.
<i>detrimentum capere, accipere, facere</i>	to suffer loss, harm, damage.
<i>iacturam</i> ⁷⁶ <i>alicuius rei facere</i>	to throw away, sacrifice.
<i>damnum inferre, afferre alicui</i>	to do harm to, injure any one.
<i>damnum ferre</i>	to know how to endure calamity.
<i>incommodo afficere aliquem</i>	to inconvenience, injure a person.
<i>incommodis mederi</i>	to relieve a difficulty.
<i>damnum</i> or <i>detrimentum sarcire</i> (not <i>reparare</i>)	to make good, repair a loss or injury.
<i>damnum compensare cum aliqua re</i>	to balance a loss by anything.
<i>res repetere</i>	to demand restitution, satisfaction.
<i>res restituere</i>	to give restitution, satisfaction.

12. Goodwill—Kindness—Inclination—Favour

⁷⁴ Also *fructum alicuius rei capere, percipere, ferre, consequi ex aliqua re*—e.g. *virtutis fructus ex re publica (magnum, laetos, uberes) capere* = to be handsomely rewarded by the state for one's high character.

⁷⁵ Notice too *calamitatem, cladem, incommodum accipere*, to suffer mishap, reverse, inconvenience; *naufragium facere*, to be shipwrecked.

⁷⁶ *damnum* (opp. *lucrum*) = loss, especially of worldly possessions; *detrimentum* (opp. *emolumentum*) = harm inflicted by others; *fraus* = deceitful injury; *iactura* (properly "throwing overboard") = the intentional sacrifice of something valuable in order either to avert injury or to gain some greater advantage. "Harmful" = *inutilis, qui nocet*, etc., not *noxius*, which is only used absolutely—e.g. *homo noxius*, the offender, evildoer.

<i>benevolo animo esse in aliquem</i>	to be well-disposed towards...
<i>benevolentiam habere erga aliquem</i>	to be well-disposed towards...
<i>benevolentiam, favorem, voluntatem alicuius sibi conciliare or colligere (ex aliqua re)</i>	to find favour with some one; to get into their good graces.
<i>benevolentiam alicui praestare, in aliquem conferre</i>	to show kindness to...
<i>benevolentia aliquem complecti or prosequi</i>	to show kindness to...
<i>gratosum esse alicui or apud aliquem</i>	to be popular with; to stand well with a person.
<i>in gratia esse apud aliquem</i>	to be popular with; to stand well with a person.
<i>multum valere gratia apud aliquem</i>	to be highly favoured by; to be influential with...
<i>florere gratia alicuius</i>	to be highly favoured by; to be influential with...
<i>gratiam inire ab aliquo or apud aliquem</i>	to gain a person's esteem, friendship.
<i>in gratiam alicuius venire</i>	to gain a person's esteem, friendship.
<i>gratiam alicuius sibi quaerere, sequi, more strongly aucupari</i>	to court a person's favour; to ingratiate oneself with...
<i>studere, favere alicui</i>	to look favourably upon; to support.
<i>studiosum esse alicuius</i>	to look favourably upon; to support.
<i>propenso animo, studio esse or propensa voluntate esse in aliquem (opp. averso animo esse ab aliquo)</i>	to look favourably upon; to support.
<i>alicui morem gerere, obsequi</i>	to comply with a person's wishes; to humour.
<i>alicuius causa⁷⁷ velle or cupere</i>	to be favourably disposed towards.
<i>gratum (gratissimum) alicui facere</i>	to do any one a (great) favour.
<i>se conformare, se accommodare ad alicuius voluntatem</i>	to accommodate oneself to another's wishes.
<i>alicuius voluntati morem gerere</i>	to accommodate oneself to another's wishes.
<i>se convertere, converti ad alicuius nutum⁷⁸</i>	to take one's directions from another; to obey him in everything.
<i>totum se fingere et accommodare ad alicuius arbitrium et nutum</i>	to be at the beck and call of another; to be his creature.
<i>voluntatem or animum alicuius a se abalienare, aliquem a se abalienare or alienare</i>	to become estranged, alienated from some one.

13. Benefit—Gratitude—Recompense

<i>beneficium alicui dare, tribuere</i>	to do any one a service or kindness.
<i>beneficio aliquem afficere, ornare</i>	to do any one a service or kindness.
<i>beneficia in aliquem conferre</i>	to heap benefits upon...
<i>beneficiis aliquem obstringere, obligare, devincire</i>	to lay any one under an obligation by kind treatment.

⁷⁷ Probably originally *omnia alicuius causa velle* = to wish everything (favourable) in some one's behalf.

⁷⁸ But *se convertere ad aliquem* = either (1) to approach with hostile intention, or (2) to turn to some one for sympathy or assistance.

<i>beneficium remunerari</i> or <i>reddere</i> (<i>cumulate</i>)	to (richly) recompense a kindness or service.
<i>gratus</i> (opp. <i>ingratus</i>) <i>animus</i> ⁷⁹	gratitude.
<i>gratiam alicui debere</i>	to owe gratitude to; to be under an obligation to a person.
<i>gratiam alicui habere</i>	to feel gratitude (in one's heart).
<i>gratiam alicui referre</i> (<i>meritam, debitam</i>) <i>pro aliqua re</i>	to show gratitude (in one's acts).
<i>gratias alicui agere pro aliqua re</i>	to thank a person (in words).
<i>grates agere</i> (<i>dis immortalibus</i>)	to give thanks to heaven.
<i>gratiam mereri</i>	to merit thanks; to do a thankworthy action.
<i>par pari referre</i>	to return like for like.
<i>paria paribus respondere</i>	to return like for like.
<i>bonam</i> (<i>praeclaram</i>) <i>gratiam referre</i>	to reward amply; to give manifold recompense for.
<i>benefacta maleficiis pensare</i>	to return evil for good.
<i>maleficia benefactis remunerari</i>	to return good for evil.
<i>pro maleficiis beneficia reddere</i>	to return good for evil.

14. Merit—Value—Reward

<i>bene, praeclare</i> (<i>melius, optime</i>) <i>mereri</i> ⁸⁰ <i>de aliquo</i>	to deserve well at some one's hands; to do a service to...
<i>male mereri de aliquo</i>	to deserve ill of a person; to treat badly.
<i>meritum alicuius in</i> or <i>erga aliquem</i>	what a man merits at another's hands.
<i>nullo meo merito</i>	I had not deserved it.
<i>ex, pro merito</i>	according to a man's deserts.
<i>multum</i> (<i>aliquid</i>) <i>alicui rei tribuere</i>	to consider of importance; to set much (some) store by a thing.
<i>multum alicui tribuere</i>	to value, esteem a person.
<i>praemiis</i> (<i>amplissimis, maximis</i>) <i>aliquem afficere</i> ⁸¹	to remunerate (handsomely).
<i>meritum praemium alicui persolvere</i>	to reward a man according to his deserts.
<i>praemium exponere</i> or <i>proponere</i>	(to encourage) by offering a reward.
<i>praemium ponere</i>	to offer a prize (for the winner).
<i>palnam deferre, dare alicui</i>	to award the prize to...
<i>palnam ferre, auferre</i>	to win the prize.
<i>pacta merces alicuius rei</i>	the stipulated reward for anything.
<i>mercede conductum esse</i>	to be hired, suborned.

⁷⁹ *animus* is used similarly in several periphrases to express abstract qualities—e.g. *animus inexorabilis* = inflexibility, severity; *animus implacabilis* = implacability; *animus (fides) venalis* = venality. Cf. *simplices mores, simplex natura, ratio, genus* = simplicity (*simplicitas* is post-Augustan and usually = frankness, candour). *immemor ingenium* = forgetfulness (*oblivio* in this sense is not classical).

⁸⁰ *mereri* is a middle verb, and consequently always has an adverb with it.

⁸¹ Notice the numerous phrases of which *afficere* is a part—e.g. *afficere aliquem admiratione, beneficio, exilio, honore, iniuria, laude, poena, supplicio*. Especially important is its passive use—e.g. *affici admiratione*, to admire; *gaudio, voluptate*, to rejoice, be pleased; *dolore*, to be pained, vexed; *poena*, to suffer punishment.

15. Requests—Wishes—Commissions—Orders

<i>orare et obsecrare aliquem</i>	to entreat earnestly; to make urgent requests.
<i>magno opere, vehementer, etiam atque etiam rogare aliquem</i>	to entreat earnestly; to make urgent requests.
<i>precibus aliquem fatigare</i>	to importune with petitions.
<i>supplicibus verbis orare</i>	to crave humbly; to supplicate.
<i>precibus obsequi</i>	to grant a request.
<i>alicui petenti satisfacere, non deesse</i>	to accede to a man's petitions.
<i>magnis (infirmis) precibus moveri</i>	to be influenced by, to yield to urgent (abject) entreaty.
<i>negare, more strongly denegare alicui aliquid</i>	to refuse, reject a request.
<i>petenti alicui negare aliquid</i>	to refuse, reject a request.
<i>repudiare, aspernari preces alicuius</i>	to refuse, reject a request.
<i>nihil tibi a me postulanti recusabo</i>	I will refuse you nothing.
<i>aliquid ab aliquo impetrare</i>	to gain one's point with any one.
<i>optata mihi contingunt</i>	my wishes are being fulfilled.
<i>voluntati alicuius satisfacere, obsequi</i>	to satisfy a person's wishes.
<i>ex sententia</i>	as one would wish; to one's mind.
<i>aliquid optimis ominibus prosequi (vid. sect. VI. 11., note Prosequi...)</i>	to wish prosperity to an undertaking.
<i>bene id tibi vertat!</i>	I wish you all success in the matter.
<i>mandatum, negotium alicui dare</i>	to entrust a matter to a person; to commission.
<i>negotium ad aliquem deferre</i>	to entrust a matter to a person; to commission.
<i>mandatum exsequi, persequi, conficere</i>	to execute a commission.
<i>iussa (usually only in plur.), imperata facere</i>	to carry out orders

16. Friendship—Enmity—Reconciliation (cf. xii. 8)

<i>amicitiam cum aliquo jungere, facere, inire, contrahere</i>	to form a friendship with any one.
<i>amicitiam colere</i>	to keep up, foster a connection.
<i>uti aliquo amico</i>	to be friendly with any one.
<i>est or intercedit mihi cum aliquo amicitia</i>	I am on good terms with a person.
<i>sunt or intercedunt mihi cum aliquo inimicitiae</i> ⁸²	I am on bad terms with a person.
<i>uti aliquo familiariter</i>	to be on very intimate terms with...
<i>artissimo amicitiae vinculo or summa familiaritate cum aliquo coniunctum esse</i>	to be bound by the closest ties of friendship.
<i>vetustate amicitiae coniunctum esse</i>	to be very old friends.
<i>amicitiam alicuius appetere</i>	to court a person's friendship.
<i>in amicitiam alicuius recipi</i>	to gain some one's friendship; to become intimate with.
<i>ad alicuius amicitiam se conferre, se applicare</i>	to gain some one's friendship; to become intimate with.
<i>aliquem (tertium) ad (in) amicitiam ascribere</i>	to admit another into the circle of one's

⁸² The singular *inimicitia* is only used to express the abstract idea "enmity".

<i>amicitiam renuntiare</i>	intimates.
<i>amicitiam dissuere, dissolvere, praecidere</i>	to renounce, give up a friendship.
<i>amicissimus meus</i> or <i>mihi</i>	to renounce, give up a friendship. my best friend.
<i>homo intimus, familiarissimus mihi</i>	my most intimate acquaintance.
<i>inimicitias gerere, habere, exercere cum aliquo</i>	to be at enmity with a man.
<i>inimicitias cum aliquo suscipere</i>	to make a person one's enemy.
<i>inimicitias deponere</i>	to lay aside one's differences.
<i>aequi iniqui</i>	friend and foe.
<i>placare aliquem alicui</i> or <i>in aliquem</i>	to reconcile two people; to be a mediator.
<i>reconciliare alicuius animum</i> or simply <i>aliquem alicui</i>	to reconcile two people; to be a mediator.
<i>in gratiam aliquem cum aliquo reducere</i>	to reconcile two people; to be a mediator.
<i>in gratiam cum aliquo redire</i>	to be reconciled; to make up a quarrel.
<i>sibi aliquem, alicuius animum reconciliare</i> or <i>reconciliari alicui</i>	to be reconciled; to make up a quarrel.

17. Authority—Dignity (cf. xiv. 3)

<i>magna auctoritate esse</i>	to possess great authority; to be an influential person.
<i>auctoritate valere</i> or <i>florere</i>	to possess great authority; to be an influential person.
<i>magna auctoritas est in aliquo</i>	to possess great authority; to be an influential person.
<i>multum auctoritate valere, posse apud aliquem</i>	to have great influence with a person; to have considerable weight.
<i>magna auctoritas alicuius est apud aliquem</i>	to have great influence with a person; to have considerable weight.
<i>alicuius auctoritas multum valet apud aliquem</i>	to have great influence with a person; to have considerable weight.
<i>auctoritatem</i> or <i>dignitatem sibi conciliare, parare</i>	to gain dignity; to make oneself a person of consequence.
<i>ad summam auctoritatem pervenire</i>	to attain to the highest eminence.
<i>auctoritatem alicuius amplificare</i> (opp. <i>imminuere, minuere</i>)	to increase a person's dignity.
<i>auctoritati, dignitati alicuius illudere</i>	to insult a person's dignity.
<i>dignitas est summa in aliquo</i>	to be in a dignified position.
<i>summa dignitate praeditum esse</i>	to be in a dignified position.
<i>aliquid alienum (a) dignitate sua</i> or merely <i>a se ducere</i>	to consider a thing beneath one's dignity.
<i>aliquid infra se ducere</i> or <i>infra se positum arbitrari</i>	to consider a thing beneath one's dignity.

18. Praise—Approval—Blame—Reproach

<i>laudem tribuere, impertire alicui</i>	to praise, extol, commend a person.
<i>laude afficere aliquem</i>	to praise, extol, commend a person.
<i>(maximis, summis) laudibus efferre aliquem</i> or <i>aliquid</i>	to praise, extol, commend a person.

<i>eximia laude ornare aliquem</i>	to praise, extol, commend a person.
<i>omni laude cumulare aliquem</i>	to overwhelm with eulogy.
<i>laudibus aliquem (aliquid) in caelum ferre, efferre, tollere</i>	to extol, laud to the skies.
<i>alicuius laudes praedicare</i>	to spread a person's praises.
<i>aliquem beatum praedicare</i>	to consider happy.
<i>omnium undique laudem colligere</i>	to win golden opinions from every one.
<i>maximam ab omnibus laudem adipisci</i>	to win golden opinions from every one.
<i>aliquid laudi alicui ducere, dare</i>	to consider a thing creditable to a man.
<i>aliquem coram, in os or praesentem laudare</i>	to praise a man to his face.
<i>recte, bene fecisti quod...</i>	you were right in...; you did right to...
<i>res mihi probatur</i>	a thing meets with my approval.
<i>res a me probatur</i>	I express my approval of a thing.
<i>hoc in te reprehendo (not ob eam rem)</i>	I blame this in you; I censure you for this.
<i>vituperationem subire</i>	to suffer reproof; to be criticised, blamed.
<i>in vituperationem, reprehensionem cadere, incidere, venire</i>	to suffer reproof; to be criticised, blamed.
<i>exprobrare alicui aliquid</i>	to reproach a person with...
<i>aliquid alicui crimini dare, vertere</i>	to reproach a person with...
<i>conqueri, expostulare cum aliquo de aliqua re</i>	to expostulate with a person about a thing.

19. Rumour—Gossip—News—Mention

<i>rumor, fama, sermo est or manat</i>	report says; people say.
<i>rumor, fama viget</i>	a rumour is prevalent.
<i>fama serpit (per urbem)</i>	a report is spreading imperceptibly.
<i>rumor increbrescit</i>	a report, an impression is gaining ground.
<i>rumorem spargere</i>	to spread a rumour.
<i>famam dissipare</i>	to spread a rumour.
<i>dubii rumores afferuntur ad nos</i>	vague rumours reach us.
<i>auditione et fama accepisse aliquid</i>	to know from hearsay.
<i>fando aliquid audivisse</i>	to know from hearsay.
<i>ex eo audivi, cum diceret</i>	I heard him say...
<i>vulgo dicitur, pervulgatum est</i>	every one says.
<i>in ore omnium or omnibus (hominum or hominibus, but only mihi, tibi, etc.) esse</i>	to be in every one's mouth.
<i>per omnium ora ferri</i>	to be in every one's mouth.
<i>in ore habere aliquid (Fam. 6. 18. 5)</i>	to harp on a thing, be always talking of it.
<i>efferre or edere aliquid in vulgus</i>	to divulge, make public.
<i>foras efferri, palam fieri, percrebrescere, divulgari, in medium proferri, exire, emanare</i>	to become known, become a topic of common conversation (used of things).
<i>in sermonem hominum venire</i>	to be a subject for gossip.
<i>in ora vulgi abire</i>	to be a subject for gossip.
<i>fabulam fieri</i>	to be the talk of the town, a scandal.
<i>nuntio allato or accepto</i>	on receiving the news.
<i>Romam nuntiatum est, allatum est</i>	news reached Rome.
<i>certiorem facere aliquem (alicuius rei or de aliqua re)</i>	to inform a person.

<i>mentionem facere alicuius rei</i> or <i>de aliqua re</i> 83	to mention a thing.
<i>mentionem inicere de aliqua re</i> or Acc. c. Inf.	to mention a thing incidentally, casually.
<i>in mentionem alicuius rei incidere</i>	to mention a thing incidentally, casually.
<i>mentio alicuius rei incidit</i>	to mention a thing incidentally, casually.

20. Fame—Reputation

<i>gloriam, famam sibi comparare</i>	to gain distinction.
<i>gloriam (immortalem) consequi, adipisci</i>	to win (undying) fame.
<i>gloriae, laudi esse</i>	to confer distinction on a person; to redound to his credit.
<i>laudem afferre</i>	to confer distinction on a person; to redound to his credit.
<i>gloria, laude florere</i>	to be very famous, illustrious.
<i>summa gloria florere</i>	to have reached the highest pinnacle of eminence.
<i>clarum fieri, nobilitari, illustrari</i> (not the post-classical <i>clarescere</i> or <i>inclarescere</i>)	to become famous, distinguish oneself.
<i>gloriam colligere, in summam gloriam venire</i>	to become famous, distinguish oneself.
<i>aliquem immortalis gloria afficere</i>	to confer undying fame on, immortalise some one.
<i>aliquem sempiternae gloriae commendare</i>	to confer undying fame on, immortalise some one.
<i>immortalitatem consequi, adipisci, sibi parere</i>	to attain eternal renown.
<i>gloria duci</i>	to be guided by ambition.
<i>laudis studio trahi</i>	to be guided by ambition.
<i>laudem, gloriam quaerere</i>	to be guided by ambition.
<i>stimulis gloriae concitari</i>	to be spurred on by ambition.
<i>gloriae, laudis cupiditate incensum esse, flagrare</i>	to be consumed by the fires of ambition.
<i>de gloria, fama alicuius detrahere</i>	to detract from a person's reputation, wilfully underestimate a person.
<i>alicuius gloriae</i> or simply <i>alicui obtrectare</i>	to detract from a person's reputation, wilfully underestimate a person.
<i>alicuius famam, laudem imminuere</i>	to detract from a person's reputation, wilfully underestimate a person.
<i>obscurare alicuius gloriam, laudem, famam</i> ⁸⁴ (not <i>obscurare aliquem</i>)	to render obscure, eclipse a person.
<i>famae servire, consulere</i>	to have regard for one's good name.
<i>famam ante collectam tueri, conservare bene, male audire (ab aliquo)</i>	to live up to one's reputation.
<i>bona, mala existimatio est de aliquo</i>	to have a good or bad reputation, be spoken well, ill of.
	to have a good or bad reputation, be spoken well, ill of.

⁸³ Not *commemorare*, the fundamental meaning of which is "to make a person mindful of...", and implies an emphatic reference to a definite point.

⁸⁴ In the same way, to improve a man, *alicuius mores corrigere* (not *aliquem c.*); to understand some one, *alicuius orationem* or *quid dicat intellegere*.

famam crudelitatis subire (Catil. 4. 6. 12)
infamiam alicui inferre, aspergere

infamem facere aliquem

magnam sui famam relinquere
opinionem virtutis habere

*existimatio*⁸⁵ *hominum, omnium*

to gain the reputation of cruelty.
to damage a person's character, bring him
into bad odour.

to damage a person's character, bring him
into bad odour.

to leave a great reputation behind one.

to have the reputation of virtue.

the common opinion, the general idea.

21. Honour—Disgrace—Ignominy

esse in honore apud aliquem

honorem alicui habere, tribuere

aliquem honore afficere, augere, ornare,
prosequi (vid. sect. VI. 11., note
Prosequi...)

aliquem cupiditate honorum inflammare (or
aliquem ad cupiditatem honorum
inflammare)

honores concupiscere (opp. *aspernari*)

honoris causa aliquem nominare or *appellare*

statuam alicui ponere, constituere

aliquem colere et observare (Att. 2. 19)

aliquem ignominia afficere, notare

alicui ignominiam inurere

infamiam concipere, subire, sibi conflare

vitae splendori(em) maculas(is) aspergere

notam turpitudinis alicui or *vitae alicuius*
inurere

ignominiam non ferre

maculam (conceptam) delere, eluere

to be honoured, esteemed by some one.

to honour, show respect for, a person.

to honour, show respect for, a person.

to kindle ambition in some one's mind.

to aspire to dignity, high honours.

to speak of some one respectfully.

to set up a statue in some one's honour.

to pay respect to, be courteous to a person.

to inflict an indignity upon, insult a person.

to inflict an indignity upon, insult a person.

to incur ignominy.

to sully one's fair fame.

to injure a man's character, tarnish his
honour.

to chafe under an indignity, repudiate it.

to blot out a reproach.

22. Effort—Industry—Labour—Exertion

studiose (*diligenter, enixe, sedulo, maxime*)
dare operam, ut...

egregiam operam (*multum, plus* etc. *operae*)
dare alicui rei

operam alicui rei tribuere, in aliquid conferre

operam (*laborem, curam*) *in* or *ad aliquid*
impendere

multum operae ac laboris consumere in
aliqua re

studium, industriam (not *diligentiam*)
collocare, ponere in aliqua re

incumbere in (*ad*) *aliquid*

to take great pains in order to...

to expend great labour on a thing.

to expend great labour on a thing.

to expend great labour on a thing.

to exert oneself very energetically in a
matter.

to apply oneself zealously, diligently to a
thing.

to be energetic about, throw one's heart into
a thing.

⁸⁵ *existimatio* has two uses: (1) active—opinion held by others, criticism; (2) passive—reputation, character, usually in a good sense, consequently = good reputation without the addition of *bona, integra*, etc.

<i>opus</i> ⁸⁶ <i>facere</i> (<u>De Senect. 7. 24</u>)	to do work (especially agricultural).
<i>opus aggredi</i>	to take a task in hand, engage upon it.
<i>ad opus faciendum accedere</i>	to take a task in hand, engage upon it.
<i>res est multi laboris et sudoris</i>	the matter involves much labour and fatigue.
<i>desudare et elaborare in aliqua re</i> (<u>De Senect. 11. 38</u>)	to exert oneself very considerably in a matter.
<i>labori, operae non parcere</i>	to spare no pains.
<i>laborem non intermittere</i>	to work without intermission.
<i>nullum tempus a labore intermittere</i>	not to leave off work for an instant.
<i>lucubrare</i> (<u>Liv. 1. 57</u>)	to work by night, burn the midnight oil.
<i>inanem laborem suscipere</i>	to lose one's labour.
<i>operam (et oleum) perdere</i> or <i>frustra consumere</i>	to lose one's labour.
<i>rem actam</i> or simply <i>actum agere</i> (proverb.)	to have all one's trouble for nothing.
<i>labore supersedēre (itineris)</i> (<u>Fam. 4. 2. 4</u>)	to spare oneself the trouble of the voyage.
<i>patiens laboris</i>	capable of exertion.
<i>fugiens laboris</i>	lazy.
<i>operae pretium est</i> (c. Inf.)	it is worth while.
<i>acti labores iucundi</i> (proverb.)	rest after toil is sweet.
<i>contentionem adhibere</i>	to exert oneself.
<i>omnes nervos</i> ⁸⁷ <i>in aliqua re contendere</i>	to strain every nerve, do one's utmost in a matter.
<i>omnibus viribus</i> or <i>nervis contendere, ut</i>	to strain every nerve, do one's utmost in a matter.
<i>omni ope atque opera</i> or <i>omni virium contentione eniti, ut</i>	to strain every nerve, do one's utmost in a matter.
<i>contendere et laborare, ut</i>	to strain every nerve, do one's utmost in a matter.
<i>pro viribus eniti et laborare, ut</i>	to strain every nerve, do one's utmost in a matter.

23. Business—Leisure—Inactivity—Idleness

<i>negotium suscipere</i>	to undertake an affair.
<i>negotium obire, exsequi</i>	to execute, manage a business, undertaking.
<i>negotium conficere, expedire, transigere</i>	to arrange, settle a matter.
<i>negotia agere, gerere</i>	to be occupied with business, busy.
<i>multis negotiis implicatum, districtum, distentum, obrutum esse</i>	to be involved in many undertakings; to be much occupied, embarrassed, overwhelmed by business-claims.

⁸⁶ *opus* always means the concrete work on which one is engaged; *labor* is the trouble, fatigue, resulting from effort; *opera* is the voluntary effort, the trouble spent on an object. Thus *laborare* = not simply to work, but to work energetically, with exertion and consequent fatigue; *operari*, to be busy with a thing. Terence thus distinguishes *opus* and *opera*: *quod in opere faciundo operae consumis tuae*. Cf. Verg. Aen. 1. 455 *operumque laborem miratur* = the trouble with such huge works must have cost.

⁸⁷ *nervi* properly = sinews, muscles, not nerves the existence of which was unknown to the ancients. Metaphorically *nervi* denotes not only strength in general but also specially—(1) vital power, elasticity, e.g. *omnes nervos virtutis elidere* (Tusc. 2. 11. 27), *incidere*, to paralyse the strength of virtue; (2) motive power, mainspring, essence, of a thing, e.g. *vectigalia nervi rei publicae sunt* (Imp. Pomp. 7. 17), *nervi belli pecunia* (Phil. 5. 2. 15).

<i>negotiis vacare</i>	to be free from business.
<i>occupatum esse in aliqua re</i>	to be engaged upon a matter.
<i>intentum esse alicui rei</i>	to be engaged upon a matter.
<i>negotium alicui facessere</i> (Fam. 3. 10. 1)	to give a person trouble, inconvenience him.
<i>magnum negotium est</i> c. Inf.	it is a great undertaking to...
<i>nullo negotio</i>	without any trouble.
<i>otiosum esse</i>	to be at leisure.
<i>in otio esse</i> or <i>vivere</i>	to be at leisure.
<i>otium habere</i>	to be at leisure.
<i>otio frui</i>	to be at leisure.
<i>otio abundare</i>	to have abundance of leisure.
<i>otium sequi, amplexari</i>	to be a lover of ease, leisure.
<i>otiosum tempus consumere in aliqua re</i>	to spend one's leisure hours on an object.
<i>otio abūti</i> ⁸⁸ or <i>otium ad suum usum</i> <i>transferre</i>	to use up, make full use of one's spare time.
<i>(in) otio languere et hebescere</i>	to grow slack with inactivity, stagnate.
<i>otio diffluere</i>	to grow slack with inactivity, stagnate.
<i>desidia et languori se dedere</i>	to abandon oneself to inactivity and apathy.
<i>ignaviae</i> ⁸⁹ et <i>socordiae se dare</i>	to abandon oneself to inactivity and apathy.
<i>per luxum et ignaviam aetatem agere</i>	to pass one's life in luxury and idleness.

24. Pleasure—Recreation

<i>voluptatem ex aliqua re capere</i> or <i>percipere</i>	to derive pleasure from a thing.
<i>voluptate perfundi</i>	to revel in pleasure, be blissfully happy.
<i>voluptatibus frui</i>	to take one's fill of enjoyment.
<i>voluptates haurire</i>	to take one's fill of enjoyment.
<i>se totum voluptatibus dedere, tradere</i>	to devote oneself absolutely to the pursuit of pleasure.
<i>homo voluptarius</i> (Tusc. 2. 7. 18)	a devotee of pleasure; a self-indulgent man.
<i>voluptatis illecebris deleniri</i>	to be led astray, corrupted by the allurements of pleasure.
<i>voluptatis blanditiis corrumpi</i>	to be led astray, corrupted by the allurements of pleasure.
<i>in voluptates se mergere</i>	to plunge into a life of pleasure.
<i>animum a voluptate sevocare</i>	to hold aloof from all amusement.
<i>voluptates (corporis)</i>	sensual pleasure.
<i>voluptatis</i> or <i>animi causa</i> (B. G. 5. 12)	for one's own diversion; to satisfy a whim.
<i>deliciis diffluere</i>	to wanton in the pleasures of sense.
<i>animum relaxare, reficere, recreare</i> or simply <i>se reficere, se recreare, refici, recreari</i> (ex <i>aliqua re</i>)	to recruit oneself, seek relaxation.
<i>animum</i> or simply <i>se remittere</i>	to indulge oneself.
<i>animo</i> or simply <i>sibi indulgere</i>	to indulge oneself.

⁸⁸ *abuti* properly = to consume, make full use of. From this is developed the rarer meaning to use in excess, abuse = *perverse, intemperanter, immoderate uti*. Abuse, misuse = *pravus usus, vitium male utentium, insolens mos*. *abusus* is only found in the Jurists, and *abusio* is a technical term of rhetoric = *κατάχρησις*.

⁸⁹ The original meaning of *ignavia* (*in-gnavus*, cf. *navus, navare*) is not cowardice but laziness.

VI. The Mind; its Functions

1. Genius—Talent—Intelligence

<i>magno animo esse</i>	to be magnanimous, broad-minded.
<i>animum attendere ad aliquid</i>	to turn one's attention to a thing.
<i>diligenter attendere (aliquid)</i>	to attend carefully.
<i>alias res or aliud agere</i>	to be inattentive.
<i>animo adesse</i> ⁹⁰	(1) to be attentive; (2) to keep one's presence of mind.
<i>vir magno ingenio, ingeniosus</i>	a man of ability.
<i>vir magno ingenio praeditus</i>	a man of ability.
<i>ingenio valere</i>	to be talented, gifted.
<i>ingenio abundare</i>	to be very talented.
<i>natura et ingenium</i>	natural gifts.
<i>ingenium acuere</i>	to sharpen the wits.
<i>ingenii acumen</i>	penetration; sagacity.
<i>ingenii tarditas (opp. celeritas)</i>	dulness of intellect.
<i>ingenii infirmitas or imbecillitas</i>	weakmindedness.
<i>mentis compotem esse</i>	to be of sane mind.
<i>mente captum esse, mente alienata esse</i>	to be out of one's mind.
<i>sanae mentis esse</i>	to be of sound mind.
<i>mentis quasi luminibus officere (vid. sect. XIII. 6) or animo caliginem offundere</i>	to obscure the mental vision.
<i>intellegentia or mente multum valere</i> ⁹¹	to possess great ability.
<i>ad intellegentiam communem or popularem accommodare aliquid</i>	to accommodate something to the standard of the popular intelligence.

2. Imagination—Thought

<i>animo, cogitatione aliquid fingere (or simply fingere, but without sibi), informare</i>	to form an idea of a thing, imagine, conceive.
<i>animo concipere aliquid</i>	to form an idea of a thing, imagine, conceive.
<i>animo, cogitatione aliquid praecipere (Off 1. 23. 81)</i>	to form a conception of a thing beforehand.
<i>cogitatione sibi aliquid depingere</i>	to picture to oneself.
<i>ingenium, cogitatio</i>	imagination.
<i>ingenii vis or celeritas</i>	vivid, lively imagination.
<i>rerum imagines</i>	creatures of the imagination.
<i>res cogitatione fictae or depictae</i>	creatures of the imagination.
<i>opinionum commenta, ineptiae, monstra, portenta</i>	extravagant fictions of fancy.
<i>animo, mente, cogitatione aliquid comprehendere, complecti</i>	to grasp a thing mentally.

⁹⁰ For the second meaning cf. Cicero, *ades animo et omitte timorem, Scipio*.

⁹¹ *captus*, in the meaning ability, capacity, only occurs in the phrase *ut captus est servorum*; while *capacitas* merely means capacity, content, e.g. *vasorum*.

<i>in eam cogitationem incidere</i>	to happen to think of...
<i>haec cogitatio subit animum</i>	an idea strikes me.
<i>illud succurrit mihi</i>	an idea strikes me.
<i>mihi in mentem venit alicuius rei</i>	something comes into my mind.
<i>aliquid animo meo obversatur</i> (cf. sect. III, s. v. <i>oculi</i>)	a vague notion presents itself to my mind.
<i>aliquem ad eam cogitationem adducere ut</i>	to induce a person to think that...
<i>alicuius animum ab aliqua re abducere</i>	to draw away some one's attention from a thing.
<i>cogitationem, animum in aliquid intendere</i> (Acad. 4. 46)	to direct one's attention...
<i>omnes cogitationes ad aliquid conferre</i>	to give all one's attention to a thing.
<i>mentem in aliqua re defigere</i>	to fix all one's thoughts on an object.
<i>in cogitatione defixum esse</i>	to be deep in thought.
<i>cogitationes in res humiles abicere</i> (De Amic. 9. 32) (Opp. <i>alte spectare, ad altiora tendere, altum, magnificum, divinum suspicere</i>)	to study the commonplace.

3. Conceptions—Ideals—Perfection

<i>notiones animo (menti) insitae, innatae</i>	innate ideas.
<i>intellegentiae adumbratae</i> ⁹² or <i>incohatae</i> (De Leg. 1. 22. 59)	vague, undeveloped ideas.
<i>notionem</i> or <i>rationem alicuius rei in animo informare</i> or <i>animo concipere</i>	to form a conception, notion of a thing.
<i>absolutus et perfectus</i>	absolutely perfect.
<i>omnibus numeris absolutus</i> (N. D. 2. 13)	perfect in every detail.
<i>ad summum perducere</i>	to bring to the highest perfection.
<i>perficere et absolvere</i>	to bring to the highest perfection.
<i>ad perfectionem, (ad summum) pervenire</i>	to attain perfection.
<i>absolutio et perfectio</i> (not <i>summa perfectio</i>)	ideal perfection.
<i>cogitatione, non re</i>	ideally, not really.
<i>undique expleta et perfecta forma</i>	an ideal.
<i>species optima</i> or <i>eximia, specimen</i> , also simply <i>species, forma</i>	an ideal.
<i>comprehensam quandam animo speciem (alicuius rei) habere</i>	to have formed an ideal notion of a thing.
<i>singularem quandam perfectionis imaginem animo concipere</i>	to conceive an ideal.
<i>imaginem perfecti oratoris adumbrare</i>	to sketch the ideal of an orator.
<i>civitas optima, perfecta Platonis</i>	Plato's ideal republic.
<i>illa civitas Platonis commenticia</i>	Plato's ideal republic.
<i>illa civitas, quam Plato finxit</i>	Plato's ideal republic.

4. Opinion—Prejudice—Conjecture

⁹² *adumbrare* is a technical term of painting = to make a sketch, outline of an object; then metaphorically, to merely hint at a thing. Its opposite is *exprimere*, technical term of sculpture, = figuratively, to represent exactly, clearly. It never has the simple meaning "to express."

<i>in sententia manere, permanere, perseverare, perstare</i>	to abide by, persist in one's opinion.
<i>illud, hoc teneo</i>	I abide by this opinion.
<i>a sententia sua discedere</i>	to give up one's opinion.
<i>de sententia sua decedere</i>	to give up one's opinion.
<i>(de) sententia desistere</i>	to give up one's opinion.
<i>de sententia deici, depelli, deterreri</i>	to be forced to change one's mind.
<i>de sententia aliquem deducere, movere</i>	to make a man change his opinion.
<i>aliquem ad suam sententiam perducere or in suam sententiam adducere</i>	to win a man over to one's own way of thinking.
<i>ad alicuius sententiam accedere, sententiam alicuius sequi</i>	to adopt some one's opinion.
<i>idem sentire (opp. dissentire ab aliquo)</i>	to hold the same views.
<i>sententiam suam aperire</i> ⁹³	to freely express one's opinions.
<i>sententiam fronte celare, tegere</i>	not to betray one's feelings by one's looks.
<i>dic quid sentias</i> ⁹⁴	give me your opinion.
<i>in hac sum sententia, ut...putem</i>	I think that...
<i>plura in eam sententiam disputare</i>	to discuss a subject more fully on the same lines.
<i>ut mea fert opinio</i>	according to my opinion.
<i>ut mihi quidem videtur</i>	according to my opinion.
<i>mea (quidem) sententia</i>	according to my opinion.
<i>quot homines, tot sententiae</i>	many men, many minds.
<i>opiniones falsas animo imbibere</i>	to be imbibing false opinions.
<i>opinionibus falsis imbui</i>	to be imbibing false opinions.
<i>opinionis error</i>	erroneous opinion.
<i>opinio praeiudicata, also simply opinio (not praeiudicium = a preliminary decision)</i>	prejudice.
<i>opinio confirmata, inveterata</i>	a rooted opinion.
<i>opinionum pravitate infici</i>	to be filled with absurd prejudices.
<i>opinionum commenta (N. D. 2. 2. 5)</i>	chimeras.
<i>monstra or portenta</i>	marvellous ideas; prodigies.
<i>coniectura assequi, consequi, aliquid coniectura colligere</i>	to conjecture.
<i>quantum ego coniectura assequor, auguror</i>	as far as I can guess.
<i>coniecturam alicuius rei facere or capere ex aliqua re</i>	to infer by comparison, judge one thing by another.
<i>de se (ex se de aliis) coniecturam facere</i>	to judge others by oneself.
<i>aliquid in coniectura positum est</i>	it is a matter of conjecture, supposition.
<i>aliquid coniectura nititur, continetur (Div. 1. 14. 24)</i>	it is a matter of conjecture, supposition.
<i>probabilia coniectura sequi</i>	to try to conjecture probabilities.
<i>aliquid mihi nec opinanti, insperanti accidit</i>	a thing has happened contrary to my expectation.

5. Truth—Error

verum dicere, profiteri to speak the truth, admit the truth.

⁹³ *se aperire* = to betray oneself; cf. *se indicare* (Liv. 2. 12).

⁹⁴ Not *sententiam dicere*, which is used of senators giving their vote; cf. *suffragium ferre*.

*omnia ad veritatem*⁹⁵ *dicere*
veritatis amans, diligens, studiosus
a vero aversum esse (Catil. 3. 1. 29)
a veritate deflectere, desciscere
veri videndi, investigandi cupiditas
veri inquisitio atque investigatio
a vero abduci
proxime ad verum accedere
a vero non abhorreere
veri simile esse
haec speciosiora quam veriora sunt
vera et falsa (a falsis) diiudicare
vera cum falsis confundere
veritas
re (vera), reapse (opp. specie)
in errore versari
magno errore teneri
in magno errore versari
vehementer errare
erroribus implicari (Tusc. 4. 27. 58)
per errorem labi, or simply labi
aliquem in errorem inducere, rapere
errorem animo imbibere
errorem cum lacte nutricis sugere (Tusc. 3.
1. 2)
error longe lateque diffusus
errorem tollere

errorem amputare et circumcidere

errorem stirpitis extrahere
errorem deponere, corrigere
alicui errorem demere, eripere, extorquere
nisi fallor
nisi (animus) me fallit
nisi omnia me fallunt

to be truthful in all one's statements.
 truthful; veracious.
 to be averse to truth.
 to swerve from the truth.
 love of truth.
 zealous pursuit of truth.
 to be led away from the truth.
 to be very near the truth.
 to be probable.
 to be probable.
 this is more plausible than true.
 to distinguish true and false.
 to confuse true with false.
 veracity.
 in truth; really.
 to be mistaken.
 to be in gross error, seriously misled.
 to be in gross error, seriously misled.
 to be in gross error, seriously misled.
 to fall into error.
 to take a false step.
 to lead a person into error.
 to get a mistaken notion into the mind.
 to imbibe error from one's mother's breasts.

 a wide-spread error.
 to banish an error, do away with a false
 impression.
 to banish an error, do away with a false
 impression.
 to totally eradicate false principles.
 to amend, correct one's mistake.
 to undeceive a person.
 if I am not mistaken.
 if I am not mistaken.
 unless I'm greatly mistaken.

6. Choice—Doubt—Scruple

optionem alicui dare (Acad. 2. 7. 19)
optionem alicui dare, utrum...an
in dubium vocare
in dubio ponere
in dubium venire
quod aliquam (magnam) dubitationem habet
(Leg. Agr. 1. 4. 11)
dubitatio mihi affertur, incitur
dubitationem alicui tollere
aliquid in medio, in dubio relinquere (Cael.

to give a person his choice.
 to offer a person the alternative of... or...
 to throw doubt upon a thing.
 to throw doubt upon a thing.
 to become doubtful.
 a thing which is rather (very) dubious.

 a doubt arises in my mind.
 to relieve a person of his doubts.
 to leave a thing undecided.

⁹⁵ *verum* = the truth, concrete; *veritas* = truth in the abstract.

20. 48)

aliquid dubium, incertum relinquere
sine dubio (not *sine ullo dubio*)
sine ulla dubitatione

to leave a thing undecided.
without doubt, beyond all doubt.
without any hesitation; without the least
scruple.

scrupulum ex animo alicuius evellere (Rosc.
Am. 2. 6)

to relieve a man of his scruple.

unus mihi restat scrupulus (Ter. Andr. 5. 4.
37) (cf. too *religio*, sect. XI. 2)

one thing still makes me hesitate.

7. Knowledge—Certainty—Persuasion

*certo (certe) scio*⁹⁶ (Arch. 12. 32)

I know for a fact.

probe scio, non ignoro

I know very well.

non sum ignarus, nescius (not *non sum*
inscius)

I know very well.

me non fugit, praeterit

I am not unaware.

quantum scio

as far as I know.

quod sciam

as far as I know.

hoc (not tantum) certum est

this much is certain.

aliquid compertum habere

to know a thing for certain.

illud pro certo affirmare licet

this much I can vouch for.

mihi exploratum est, exploratum (certum)
habeo

I am quite certain on the point.

inter omnes constat

it is a recognised fact.

*mihi persuasum est*⁹⁷

I am persuaded, convinced.

mihi persuasi

I am persuaded, convinced.

sic habeto

convince yourself of this; rest assured on
this point.

persuade tibi

convince yourself of this; rest assured on
this point.

velim tibi ita persuadeas

convince yourself of this; rest assured on
this point.

sic volo te tibi persuadere

convince yourself of this; rest assured on
this point.

addūcor, ut credam

I am gradually convinced that...

non possum adduci, ut (credam)

I cannot make myself believe that...

ex animi mei sententia (*vid. sect. XI. 2*)

according to my strong conviction.

suo iudicio uti

to act in accordance with one's convictions.

8. Plan—Advice—Deliberation

consilium capere, inire (*de aliqua re*, with
Gen. gerund., with Inf., more rarely *ut*)
consilio desistere

to form a plan, make a resolution.

to give up a project, an intention.

⁹⁶ With *certe scio*, which is the form Cicero usually employs, the certitude lies in our knowledge, *certum est me scire*; with *certo scire* the certitude lies in the object of our knowledge. *certo* rarely occurs except with *scio*.

⁹⁷ Caesar occasionally uses *persuasum sibi habere*.

consilium abicere or *deponere*
a consilio deterreri aliqua re

mediocribus consiliis uti
consilium, sententiam mutare
*suo consilio uti*⁹⁸

magna moliri
*consilia cum aliquo communicare*⁹⁹

consilia inter se communicare
aliquem in or *ad consilium adhibere*
consilium habere (de aliqua re)

consultare or *deliberare (de aliqua re)*
consiliis arcanis interesse (Liv. 35. 18)
consilium dare alicui
auctorem esse alicui, ut
aliquem consilio (et re) iuvare

consilii mei copiam facio tibi

consilium petere ab aliquo
consilii inopem esse
omnia consilia frigent (Verr. 2. 25)

nullo consilio, nulla ratione, temere
secum (cum animo) reputare aliquid
considerare in, cum animo, secum aliquid
agitare (in) mente or *(in) animo aliquid*
aliquid cadit in deliberationem (Off. 1. 3. 9)
re diligenter considerata, perpensa
omnibus rebus circumspectis
inita subductaque ratione

to let a plan fall through.

to be deterred from one's intention by something.

to adopt half-measures.

to alter one's views, intentions.

to go one's own way, proceed independently.

to be busy with ambitious projects.

(1) to communicate one's plans to some one; (2) to make common cause with a person. Similarly *c. causam, rationem*.

to take common counsel.

to consult a person, take his advice.

to deliberate together (of a number of people).

to deliberate, consider (of individuals).

to be present at secret consultations.

to give a person advice.

to give a person advice.

to give a person the advantage of one's advice (and actual support).

I put myself at your disposal as regards advice.

to apply to a person for advice.

to be perplexed.

advice is useless in this case; the situation is very embarrassing.

without reflection; inconsiderately; rashly.

to think over, consider a thing.

to think over, consider a thing.

to think over, consider a thing.

a subject becomes matter for reflection.

after mature deliberation.

after mature deliberation.

after mature deliberation.

9. Resolve—Design—Intention

in animo habeo or *mihi est in animo* c. Inf.
certum (mihi) est
certum deliberatumque est
stat mihi sententia (Liv. 21. 30.)
incertus sum, quid consilii capiam

I am resolved; it is my intention.

I am determined.

I am firmly resolved.

I am firmly resolved.

I am undecided...

⁹⁸ *uti* is similarly used in several phrases, especially with the meaning of having, showing, enjoying, practising, proving, etc., e.g. *uti ventis secundis, adversis, praesenti animo uti*, to show presence of mind; *perpetua felicitate*, to enjoy...; *prudential, severitate, crudelitate*, to show...; *bona valetudine, prospero fortunae flatu*, to enjoy...; cf. sect. V. 6.

⁹⁹ *communicare (aliquid cum aliquo)* means properly to share a thing with some one. From this are developed the two senses—1. to give some one something, e.g. *consilia, laudem, gloriam alicuius rei*; 2. to receive a share of a thing, e.g. *pericula, paupertatem*. "To communicate," *i.e.* to announce, inform, is represented by *dicere, tradere, narrare, exponere, certiore facere*, etc.

<i>mihi non constat</i> (with indirect question)	I have not made up my mind.
<i>propositum est mihi</i> c. Inf.	I intend, propose to...
<i>propositum, consilium tenere</i> (opp. <i>a proposito deterreri</i>)	to abide by one's resolution.
<i>propositum</i> ¹⁰⁰ <i>assequi, peragere</i>	to carry out one's plan.
<i>magna sibi proponere</i> or <i>magna spectare</i>	to have a high object in view; to be ambitious.
<i>in incepto</i> or <i>conatu perstare</i>	to persevere in one's resolve.
<i>in proposito susceptoque consilio permanere</i>	to persevere in one's resolve.
<i>incepto</i> or <i>conatu desistere</i>	to give up one's project.
<i>parare aliquid</i>	to take measures for...
<i>animum inducere</i> c. Inf. (not <i>in animum inducere</i>)	to persuade oneself to...
<i>a me impetrare non possum, ut</i>	I cannot bring myself to...
<i>descendere ad aliquid, ad omnia</i> (<i>vid. sect. V. 9, note Similarly descendere...</i>)	to consent to..., lend oneself to...
<i>descendere ad extrema consilia</i> (<u>Fam. 10. 33. 4</u>)	to have recourse to extreme measures.

10. Object—Aim—Hesitation—Delay

<i>consilium est</i> c. Inf. or <i>ut id sequor, ut spectare aliquid</i> or <i>ad aliquid res eo spectat, ut</i>	my intention is... my intention is... to have an object in view. the matter tends towards..., has this object. ¹⁰¹
<i>res spectat ad vim</i> (<i>arma</i>)	there seems a prospect of armed violence; things look like violence.
<i>id quod voluit consecutus est</i>	he attained his object.
<i>ad id quod voluit pervenit</i>	he attained his object.
<i>quid tibi vis?</i>	what do you mean to do?
<i>quid hoc sibi vult?</i>	what is the meaning of this?
<i>quid hoc rei est?</i>	what is the meaning of this?
<i>eo consilio, ea mente, ut</i>	with the intention of...
<i>de industria, dedita opera</i> (opp. <i>imprudens</i>)	designedly; intentionally.
<i>ad id ipsum</i> ¹⁰²	with this very object.
<i>infecta re</i> (<u>Liv. 9. 32</u>)	to no purpose; ineffectually.
<i>moram alicui rei afferre, inferre, facere</i>	to retard, delay a thing.
<i>in mora alicui esse</i>	to detain a person.
<i>nullam moram interponere, quin</i> (<u>Phil. 10. 1. 1</u>)	to make all possible haste to...
<i>sine mora</i> or <i>nulla mora interposita diem ex die ducere, differre</i>	without delay. to put off from one day to another.

¹⁰⁰ In classical prose *propositum* is still semi-adjectival and has not yet acquired all the functions of a substantive; consequently it cannot be joined to a genitive, an adjective, or a pronoun. Cf. the treatment of *factum, dictum*, etc., in Augustan Latin.

¹⁰¹ Note *Athenae a Persis petuntur*, the object of the Persian invasion is Athens (Nep. Them. 2. 6).

¹⁰² The aim, tendency of a writing or a poem is *consilium, quo liber scriptus est, quo carmen compositum est*, or *quod quis in libro scribendo secutus est*, not *consilium libri*.

11. Remembrance—Forgetfulness

<i>memoriā tenere aliquid</i>	to remember a thing perfectly.
<i>memoriam alicuius rei tenere</i>	to remember a thing perfectly.
<i>recenti memoria tenere aliquid</i>	to have a vivid recollection of a thing.
<i>memoriā (multum) valere (opp. memoriā vacillare)</i>	to have a good memory.
<i>memorem esse (opp. obliviosum esse)</i>	to have a good memory.
<i>memoria tanta fuit, ut</i>	he had such an extraordinary memory that...
<i>memoriā labi</i>	to make a slip of the memory.
<i>memoriae mandare aliquid</i> ¹⁰³	to impress on the memory.
<i>ex memoria (opp. de scripto)</i>	from memory; by heart.
<i>memoriter</i>	(1) with good memory; (2) from personal recollection.
<i>memoria custodire</i>	to keep in mind.
<i>memoriam alicuius rei renovare, revocare (redintegrare)</i>	to recall a thing to one's recollection.
<i>memoriam alicuius rei repetere</i>	to recall to mind a thing or person.
<i>in memoriam alicuius redire</i>	to recall to mind a thing or person.
<i>in memoriam alicuius redigere, reducere aliquid (not revocare)</i>	to recall a thing to a person's mind.
<i>memoria et recordatio</i>	vivid recollection.
<i>grata memoria aliquem prosequi</i> ¹⁰⁴	to show a thankful appreciation of a person's kindness.
<i>nomen alicuius grato animo prosequi</i>	to think of a person with a grateful sense of his goodness.
<i>memoriam alicuius rei repraesentare (opp. memoriam alicuius rei deponere, abicere)</i>	to picture to oneself again.
<i>memoriam alicuius rei conservare, retinere</i>	to retain the recollection of a thing.
<i>memoriam alicuius pie inviolateque servare</i>	to show an affectionate regard for a person's memory.
<i>gratam (gratissimam) alicuius memoriam retinere</i>	to retain a (most) pleasant impression of a person.
<i>numquam ex animo meo memoria illius rei discedet</i>	the memory of this will never fade from my mind.
<i>aliquid in memoria nostra penitus insidet</i>	a thing has been vividly impressed on our ¹⁰⁵ memory.
<i>memoriam eius nulla umquam delebit (obscurabit) oblivio (Fam. 2. 1)</i>	nothing will ever make me forgetful of him.
<i>semper memoria eius in (omnium) mentibus haerebit</i>	nothing will ever make me forgetful of him.
<i>nomen suum posteritati aliqua re commendare, propagare, prodere</i>	to win renown amongst posterity by some act.
<i>memoriam nominis sui immortalitati tradere,</i>	to immortalise one's name.

¹⁰³ Distinguish this expression from *ediscere* which = to learn by heart; also from *memoriae prodere, tradere* = to hand down as tradition (*vid. sect. VII. 14*).

¹⁰⁴ *Prosequi* used figuratively, with an ablative, occurs in several phrases—e.g. *prosequi aliquem honore; verbis honorificis; beneficiis, officiis, studiis suis; ominibus, votis, lacrimis*.

¹⁰⁵ Transcriber's Note: The original text indeed has "my", which is wrong, however, because the Latin phrase uses "nostra". The French edition uses "notre mémoire".

<i>mandare, commendare</i>	
<i>post hominum memoriam</i>	within the memory of man.
<i>post homines natos</i>	within the memory of man.
<i>memoriae causa, ad (not in) memoriam</i> ¹⁰⁶	in memory of...
(Brut. 16. 62)	
<i>oblivio alicuius rei me capit</i>	I forget something.
<i>aliquem in oblivionem alicuius rei adducere</i>	to make a person forget a thing.
(pass. in oblivionem venire)	
<i>aliquid excidit e memoria, effluit, excidit ex animo</i>	a thing escapes, vanishes from the memory.
<i>memoria alicuius rei excidit, abiit, abolevit</i>	the recollection of a thing has been entirely lost.
<i>obliterari</i> ¹⁰⁷ (Liv. 26. 41)	to be forgotten, pass into oblivion.
<i>memoria alicuius rei obscuratur, obliteratur, evanescit</i>	to be forgotten, pass into oblivion.
<i>oblivioni esse, dari</i>	to be forgotten, pass into oblivion.
<i>in oblivionem adduci</i>	to be forgotten, pass into oblivion.
<i>oblivione obrui, deleri, exstingui</i>	to be forgotten, pass into oblivion.
<i>in oblivione iacere</i> (of persons)	to be forgotten, pass into oblivion.
<i>aliquid ab oblivione vindicare</i>	to rescue from oblivion.
<i>mementote</i> with Acc. c. Inf.	do not forget.

12. Theory—Practice—Experience

<i>ratione, doctrina</i> (opp. <i>usu</i>) <i>aliquid cognitum habere</i>	to have a theoretical knowledge of a thing.
<i>ad artem, ad rationem revocare aliquid</i> (De Or. 2. 11. 44)	to reduce a thing to its theoretical principles; to apply theory to a thing.
<i>doctrinam ad usum adiungere</i>	to combine theory with practice.
<i>in rebus atque in usu versatum esse</i>	to have had practical experience.
<i>usu</i> ¹⁰⁸ <i>praeditum esse</i>	to possess experience.
<i>magnum usum in aliqua re habere</i>	to have had great experience in a thing.
<i>multarum rerum usus</i>	varied, manifold experience.
<i>usu rerum (vitae, vitae communis) edocti sumus</i>	we know from experience.
<i>experti scimus, didicimus</i>	we know from experience.
<i>usu cognitum habemus</i>	we know from experience.
<i>res ipsa, usus rerum (cotidie) docet</i>	everyday experience tells us this.
<i>(rerum) imperitum esse</i>	to have had no experience of the world.
<i>multa acerba expertus est</i> ¹⁰⁹	he has had many painful experiences.
<i>usus me docuit</i>	experience has taught me.

¹⁰⁶ One can also say *monumenti causa*—e.g. *aliquid alicui momenti causa relinquere*. Cf. such turnings as *alicuius memoriam aliqua re prosequi, celebrare, renovare*.

¹⁰⁷ This and the following expressions are useful to express the passive of *oblivisci*.

¹⁰⁸ Not *experientia*, which in classical prose means attempt, proof.

¹⁰⁹ *experiri* is only used of personal experience.

VII. The Arts and Sciences

1. Scientific Knowledge in General—Literature

<i>optima studia, bonae, optimae, liberales, ingenuae artes, disciplinae</i>	the sciences; the fine arts.
<i>litterarum</i> ¹¹⁰ <i>studium</i> or <i>tractatio</i> (not <i>occupatio</i>)	the study of belles-lettres; literary pursuits.
<i>homines litterarum studiosi</i>	learned, scientific, literary men.
<i>homines docti</i>	learned, scientific, literary men.
<i>artium studia</i> or <i>artes vigent</i> (not <i>florent</i>)	learning, scientific knowledge is flourishing.
<i>litterae iacent, neglectae iacent</i> ¹¹¹	scholarship, culture, literature is at a low ebb.
<i>litteras colere</i>	to be engaged in the pursuit of letters.
<i>litteras amplecti</i>	to be an enthusiastic devotee of letters.
<i>litteras adamasse</i> (only in perf. and plup.)	to be an enthusiastic devotee of letters.
<i>in studio litterarum versari</i>	to be engaged in literary pursuits.
<i>in aliquo litterarum genere versari</i>	to be engaged in any branch of study.
<i>summo studio in litteris versari</i>	to be an ardent student of...
<i>se totum litteris tradere, dedere</i>	to devote oneself entirely to literature.
<i>se totum in litteras</i> or <i>se litteris abdere</i>	to be quite engrossed in literary studies.
<i>in litteris elaborare</i> (<u>De Sen. 8. 26</u>)	to apply oneself very closely to literary, scientific work.
<i>in litteris acquiescere</i> or <i>conquiescere</i>	to find recreation in study.
<i>aetatem in litteris ducere, agere</i>	to devote one's life to science, study.
<i>omne (otiosum) tempus in litteris consumere</i>	to devote all one's leisure moments to study.
<i>omne studium in litteris collocare, ad litteras conferre</i>	to employ all one's energies on literary work.
<i>optimarum artium studio incensum esse</i>	to be interested in, have a taste for culture.
<i>litterarum studio trahi</i>	to feel an attraction for study.
<i>trahi, ferri ad litteras</i>	to feel an attraction for study.
<i>litterarum studia remittere</i>	to relax one's studies.
<i>intermissa studia revocare</i>	to resume one's studies.
<i>primis (ut dicitur)</i> ¹¹² or <i>primoribus labris gustare</i> or <i>attingere litteras</i>	to have a superficial knowledge, a smattering of literature, of the sciences.
<i>litterae</i>	literature.
<i>litterae ac monumenta</i> or simply <i>monumenta</i>	written records; documents.
<i>litterae latinae</i> ¹¹³	Roman literature.
<i>clarissima litterarum lumina</i>	shining lights in the literary world.
<i>graecis litteris studere</i>	to study Greek literature.
<i>multum (mediocriter) in graecis litteris</i>	to be well (slightly) acquainted with Greek

¹¹⁰ *littera* in sing. = letter of the alphabet, e.g. *litteram nullam ad me misit*. In plur. = 1. letters of the alphabet, characters (cf. viii. 9); 2. a letter (*epistola*); 3. writings, books, e.g. *graecae de philosophia litterae*; 4. literature, *graecas litteras discere*; 5. literary pursuits; 6. science; 7. culture, erudition, learning, *erant in eo plurimae litterae, neque eae vulgares, sed interiores quaedam et reconditae*.

¹¹¹ *iacere* metaphorically is used not only of things neglected and abandoned, but of persons (cf. *frigere*) who have lost all their political influence.

¹¹² Cf. Pro Caelio 12, 28 *extremis ut dicitur digitis attingere*.

¹¹³ *latinus* is only used of language and literature, *Romanus* of nationality.

versari

literature.

2. Learning—Erudition

<i>vir</i> or <i>homo doctus, litteratus</i>	a man of learning; a scholar; a savant.
<i>vir doctissimus</i>	a great scholar.
<i>vir perfecte planeque eruditus</i>	a man of profound erudition.
<i>vir omni doctrina eruditus</i>	a man perfect in all branches of learning.
<i>multi viri docti, or multi et ii docti</i> (not <i>multi docti</i>)	many learned men; many scholars.
<i>omnes docti, quivis doctus, doctissimus quisque</i>	all learned men.
<i>nemo doctus</i>	no man of learning.
<i>nemo mediocriter doctus</i>	no one with any pretence to education.
<i>latinis litteris</i> or <i>latine doctus</i>	acquainted with the Latin language.
<i>bene</i> ¹¹⁴ <i>latine doctus</i> or <i>sciens</i>	a good Latin scholar.
<i>doctrina abundare</i> (<u>De Or. 3. 16. 59</u>)	to be a man of great learning.
<i>a doctrina mediocriter instructum esse</i>	to have received only a moderate education.
<i>doctrina exquisita, subtilis, elegans</i> ¹¹⁵	sound knowledge; scholarship.
<i>doctrina recondita</i>	profound erudition.
<i>studia, quae in reconditis artibus versantur</i> (<u>De Or. 1. 2. 8</u>)	abstruse studies.
<i>magnam doctrinae speciem prae se ferre</i>	to pass as a man of great learning.
<i>vita umbratilis</i> (<i>vid. sect. VII. 4</i>)	the contemplative life of a student.
<i>litterarum scientiam</i> (only in sing.) <i>habere</i>	to possess literary knowledge.
<i>scientiam alicuius rei consequi</i>	to acquire knowledge of a subject.
<i>scientia comprehendere aliquid</i>	to acquire knowledge of a subject.
<i>penitus percipere et comprehendere aliquid</i> (<u>De Or. 1. 23. 108</u>)	to have a thorough grasp of a subject.
<i>scientia augere aliquem</i>	to enrich a person's knowledge.
<i>multa cognita, percepta habere, multa didicisse</i>	to be well-informed, erudite.
<i>multarum rerum cognitione imbutum esse</i> (opp. <i>litterarum</i> or <i>eruditionis expertem esse</i> or [<i>rerum</i>] <i>rudem esse</i>)	to be well-informed, erudite.

3. Culture—Civilisation

<i>animus, ingenium excolere</i> (not <i>colere</i>)	to cultivate the mind.
<i>animi, ingenii cultus</i> (not <i>cultura</i>)	mental culture.
<i>optimis studiis</i> or <i>artibus, optimarum artium studiis eruditum esse</i>	to have received a liberal education.
<i>litteras scire</i>	to have received a liberal education.

¹¹⁴ For the use of adverbs to modify adjectives and other adverbs *vid. Nägelsbach Lat. Stil. p. 278*; cf. *bene multi, bene mane, bene penitus* (Verr. 2. 70. 169), *impie ingratus* (Tusc. 5. 2. 6) etc. Such combinations are especially frequent in Tacitus, Velleius, Seneca, and Quintilian. For *latine* by itself cf. Cic. Opt. Gen. 4 *latine, id est pure et emendate, loqui*. If the style is to be criticised, adverbs can be added—e.g. *bene, perbene, pessime, eleganter*, etc., cf. vii. 7.

¹¹⁵ Not *solida*, which means properly entire, massive—e.g. *marmor solidum, crateres auro solidi*, then metaph. e.g.—*solida laus, utilitas*.

<i>litterae interiores et reconditae, artes reconditae</i>	profound scientific education.
<i>sunt in illo, ut in homine Romano, multae litterae</i> (De Sen. 4. 12)	for a Roman he is decidedly well educated.
<i>litteris leviter imbutum or tinctum esse</i>	to have received a superficial education.
<i>omni vita atque victu excultum atque expolitum esse</i> (Brut. 25. 95)	to have attained to a high degree of culture.
<i>omnis cultus et humanitatis expertem esse</i> ¹¹⁶	to be quite uncivilised.
<i>ab omni cultu et humanitate longe abesse</i> (B. G. 1. 1. 3)	to be quite uncivilised.
<i>homines, gentem a fera agrestique vita ad humanum cultum civilemque deducere</i> (De Or. 1. 8. 33)	to civilise men, a nation.

4. Education—Instruction—School—Profession

<i>liberaliter, ingenue, bene educari</i>	to receive a liberal education.
<i>severa disciplina contineri</i>	to be brought up under strict discipline.
<i>aliquem ad humanitatem informare or instituere</i>	to teach a person refinement.
<i>mores alicuius corrigere</i>	to improve a person.
<i>in viam reducere aliquem</i>	to bring a person back to the right way.
<i>in viam redire</i>	to return to the right way.
<i>litteras discere ab aliquo</i>	to be educated by some one.
<i>institutui or erudiri ab aliquo</i>	to receive instruction from some one.
<i>disciplina alicuius uti, magistro aliquo uti</i>	to receive instruction from some one.
<i>e disciplina alicuius profectum esse</i>	to be brought up in some one's school.
<i>puerum alicui erudiendum or in disciplinam tradere</i>	to entrust a child to the tuition of...
<i>operam dare or simply se dare alicui, se tradere in disciplinam alicuius, se conferre, se applicare ad aliquem</i>	to become a pupil, disciple of some one.
<i>multum esse cum aliquo</i> (Fam. 16. 21)	to enjoy close intercourse with... (of master and pupil).
<i>ludus (discendi or litterarum)</i>	an elementary school.
<i>schola</i>	a school for higher education.
<i>scholam frequentare</i>	to go to a school.
<i>disciplina (institutio) puerilis (not liberorum)</i>	the teaching of children.
<i>pueros elementa (prima) docere</i>	to teach children the rudiments.
<i>primis litterarum elementis imbui</i>	to receive the first elements of a liberal education.
<i>doctrinae, quibus aetas puerilis impertiri solet</i> (Nep. Att. 1. 2)	the usual subjects taught to boys.
<i>artes, quibus aetas puerilis ad humanitatem informari solet</i>	the usual subjects taught to boys.
<i>erudire aliquem artibus, litteris (but erudire aliquem in iure civili, in re militari)</i>	to teach some one letters.
<i>natum, factum esse ad aliquid (faciendum)</i>	to be born for a thing, endowed by nature for it.

¹¹⁶ Not *incultum esse*, which refers only to external appearance.

<i>adversante et repugnante natura</i> or <i>invitā Minervā (ut aiunt) aliquid facere</i> (<u>Off. 1. 31. 110</u>)	to do a thing which is not one's vocation, which goes against the grain.
<i>crassa</i> or <i>pingui Minerva</i> (proverb.)	with no intelligence or skill.
<i>calcaria alicui adhibere, admovere; stimulos alicui admovere</i>	to spur, urge a person on.
<i>frenos adhibere alicui</i>	to restrain some one.
<i>bona indole</i> (always in sing.) <i>praeditum esse</i>	to be gifted, talented (not <i>praeditum esse</i> by itself).
<i>ingenio valere</i>	to be gifted, talented.
<i>summo ingenio praeditum esse</i>	to possess rich mental endowments.
<i>in aliqua re progressus facere, proficere, progredi</i>	to make progress in a subject.
<i>aliquid efficere, consequi in aliqua re</i> (<u>De Or. 1. 33. 152</u>)	to obtain a result in something.
<i>adulescens alios bene de se sperare iubet, bonam spem ostendit</i> or <i>alii de adulescente bene sperare possunt</i>	he is a young man of great promise.
<i>adulescens bonae (egregiae) spei magna est expectatio ingenii tui</i>	a promising youth. we expect a great deal from a man of your calibre.
<i>desudare in scholae umbra</i> or <i>umbraculis</i> ¹¹⁷	to exert oneself in the schools. ¹¹⁸
<i>genus vitae (vivendi) or aetatis degendae deligere</i> ¹¹⁹	to choose a career, profession.
<i>viam vitae ingredi</i> (<u>Flacc. 42. 105</u>)	to enter upon a career.
<i>philosophiam, medicinam profiteri</i>	to be a philosopher, physician by profession.
<i>se philosophum, medicum (esse) profiteri qui ista profitentur</i>	to be a philosopher, physician by profession. men of that profession.

5. Example—Pattern—Precedent

<i>exemplum clarum, praeclarum</i>	a good, ¹²⁰ brilliant example; a striking example.
<i>exemplum luculentum</i>	a good, brilliant example; a striking example.
<i>exemplum illustre</i>	a good, brilliant example; a striking example.
<i>exemplum magnum, grande</i>	a weighty example, precedent.
<i>exemplum afferre</i>	to quote an example.
<i>exemplo uti</i>	to quote an example.
<i>aliquem (aliquid) exempli causa</i> ¹²¹ <i>ponere, proferre, nominare, commemorare</i>	to cite a person or a thing as an example.

¹¹⁷ Cf. *umbra, umbracula (-orum)*, and *umbratilis* (*vid. vii. 2, vita umbratilis*), used of the retired life of a savant as opposed to *sol, lux fori* or *forensis*. Cf. De Legg. 3. 6. 14 *Phalereus ille Demetrius mirabiliter doctrinam ex umbraculis eruditorum otioque non modo in solem atque in pulverem sed in ipsum discrimen aciemque produxit.*

¹¹⁸ Transcriber's Note: The original footnote indeed has *sol, lux ori*. But that is wrong as can be seen from the French edition using *sol, lux fori*.

¹¹⁹ The *locus classicus* on the choice of a profession is De Officiis 1. 32. 115-122.

¹²⁰ Not *bonum exemplum*, which means an example morally good for us to follow.

¹²¹ "For example" must not be translated by *exempli causa*, which is only used in complete sentences with such verbs as *ponere, afferre, proferre, nominare. verbi causa (gratia) = "for instance," "we will*

<i>aliquid exemplis probare, comprobare, confirmare</i>	to quote precedents for a thing.
<i>aliquid exemplis ostendere</i>	to demonstrate by instances.
<i>exempla petere, repetere a rerum gestarum memoria or historiarum (annalium, rerum gestarum) monumentis</i>	to borrow instances from history.
<i>exempla a rerum Romanarum (Graecarum) memoria petita</i>	examples taken from Roman (Greek) history.
<i>multa exempla in unum (locum) colligere</i>	to collect, accumulate instances.
<i>ex infinita exemplorum copia unum (pauca) sumere, decerpere (eligere)</i>	to choose one from a large number of instances.
<i>a Socrate exemplum virtutis petere, repetere similitudines afferre</i>	to quote Socrates as a model of virtue. to cite parallel cases.
<i>auctore aliquo uti ad aliquid</i>	to have as authority for a thing.
<i>auctorem aliquem habere alicuius rei</i>	to have as authority for a thing.
<i>auctoritatem alicuius sequi</i>	to be guided by another's example.
<i>auctoritas et exemplum (Balb. 13. 31)</i>	standard and pattern.
<i>sibi exemplum alicuius proponere ad imitandum or simply sibi aliquem ad imitandum proponere</i>	to set up some one as one's ideal, model.
<i>sibi exemplum sumere ex aliquo or exemplum capere de aliquo</i>	to take a lesson from some one's example.
<i>ad exemplum alicuius se conformare</i>	to shape one's conduct after another's model.
<i>exemplum edere, prodere</i>	to set an example.
<i>exemplo esse</i>	to set an example.
<i>exemplum in aliquo or in aliquem statuere</i>	to inflict an exemplary punishment on some one.
<i>exemplum (severitatis) edere in aliquo (Q. Fr. 1. 2. 2. 5)</i>	to inflict an exemplary punishment on some one.
<i>bene (male) praecipere alicui</i>	to inculcate good (bad) principles.
<i>praecepta dare, tradere de aliqua re ad praecipienda rationem delābi (Q. Fr. 1. 1. 6. 18)</i>	to give advice, directions, about a matter. to adopt a didactic tone.
<i>aliquid in animo haeret, penitus insedit or infixum est</i>	a thing is deeply impressed on the mind.
<i>aliquid animo mentique penitus mandare (Catil. 1. 11. 27)</i>	to impress a thing on one's memory, mind.
<i>demittere aliquid in pectus or in pectus animumque suum</i>	to take a thing to heart.
<i>hoc verbum alte descendit in pectus alicuius</i>	what he said made a deep impression on...

6. Philosophy

<i>se conferre ad philosophiam, ad philosophiae or sapientiae studium (Fam. 4. 3. 4)</i>	to devote oneself to philosophy.
<i>animum appellere or se applicare ad philosophiam</i>	to apply oneself to the study of philosophy.

say," usually refers to a single expression, e.g. *quid dicis igitur? miserum fuisse verbi causa M. Crassum?* (Tusc. 1. 4. 12). Often examples are introduced by such words as *ut, velut, in his*, etc., e.g. *bestiae quae gignuntur in terra, veluti crocodili* (N. D. 2. 48. 124).

<i>philosophiae (sapientiae) studio teneri</i> (Acad. 1. 2. 4)	to be enamoured of philosophy.
<i>in portum philosophiae confugere</i>	to take refuge in philosophy.
<i>in sinum philosophiae compelli</i>	to be driven into the arms of philosophy.
<i>philosophia (neglecta) iacet</i> (vid. sect. VII. 1, note <i>iacēre...</i>)	philosophy is neglected, at low ebb.
<i>philosophiam latinis litteris illustrare</i> (Acad. 1. 1. 3)	to write expositions of philosophy in Latin.
<i>Ciceronis de philosophia libri</i>	Cicero's philosophical writings.
<i>decreta, inventa philosophorum</i>	the tenets, dogmas of philosophers.
<i>quae in philosophia tractantur</i>	philosophical subjects.
<i>praecepta philosophorum (penitus) percepta</i> <i>habere</i>	to be well acquainted with the views of philosophers.
<i>illae sententiae evanuerunt</i>	those views are out of date.
<i>illae sententiae iam pridem explosae et</i> <i>eiectae sunt</i> (Fin. 5. 8. 23)	those ideas have long ago been given up.
<i>schola, disciplina, familia; secta</i>	a sect, school of thought.
<i>sectam alicuius sequi</i> (Brut. 31. 120)	to be a follower, disciple of some one.
<i>disciplinam alicuius profiteri</i>	to be a follower, disciple of some one.
<i>qui sunt a Platone</i> or <i>a Platonis disciplina;</i> <i>qui profecti sunt a Platone; Platonici</i>	disciples of Plato, Platonists.
<i>Solo, unus de septem (illis)</i>	Solon, one of the seven sages.
<i>Pythagorae doctrina longe lateque fluxit</i> (Tusc. 4. 1. 2)	Pythagoras' principles were widely propagated.
<i>scholas habere, explicare</i> (Fin. 2. 1. 1)	to give lectures.
<i>scholis interesse</i>	to attend lectures.
<i>tradere (aliquid de aliqua re)</i>	to teach
<i>audire Platonem, auditorem esse Platonis</i>	to attend Plato's lectures.

7. The Parts of Philosophy

<i>physica</i> ¹²² (-orum) (Or. 34. 119); <i>philosophia naturalis</i>	physics; natural philosophy.
<i>dialectica</i> (-ae or -orum) (pure Latin <i>disserendi ratio et scientia</i>)	logic, dialectic.
<i>disserendi praecepta tradere</i>	to teach logic.
<i>disserendi elegantia</i>	logical minuteness, precision.
<i>disserendi subtilitas</i> (De Or. 1. 1. 68)	dialectical nicety.
<i>disserendi spinae</i> (Fin. 4. 28. 79)	subtleties of logic; dilemmas.
<i>disserendi peritus et artifex</i>	an accomplished dialectician.
<i>homo in dialecticis versatissimus</i>	an accomplished dialectician.
<i>disserendi artem nullam habere</i>	to know nothing of logic.
<i>dialecticis ne imbutum</i> ¹²³ <i>quidem esse</i>	to be ignorant of even the elements of logic.
<i>ratione, eleganter</i> (opp. <i>nulla ratione,</i> <i>ineleganter, confuse</i>) <i>disponere aliquid</i>	to arrange on strictly logical principles.

¹²² Cf. Acad. 1. 5. 19 *philosophandi ratio triplex; una de vita et moribus, altera de natura et rebus occultis, tertia de disserendo.*

¹²³ *imbuere* is properly to give the first touch to, tinge, bathe, e.g. *gladii sanguine imbuti*. Metaph. it = (1) to fill with, e.g. *religione, pietate, superstitione, crudelitate*; (2) to teach, initiate, e.g. *animum honestis artibus*, and is used especially of a superficial knowledge.

<i>philosophia, quae est de vita et moribus</i> (Acad. 1. 5. 19)	moral science; ethics.
<i>philosophia, in qua de bonis rebus et malis,</i> <i>deque hominum vita et moribus disputatur</i>	moral science; ethics.
<i>philosophia, quae in rerum contemplatione</i> <i>versatur, or quae artis praeceptis</i> <i>continetur</i>	theoretical, speculative philosophy.
<i>philosophia,</i> ¹²⁴ <i>quae in actione versatur</i> <i>omnes philosophiae loci</i>	practical philosophy. the whole domain of philosophy.

8. System—Method—Principles

<i>ratio; disciplina, ratio et disciplina; ars</i>	system.
<i>ad artem redigere aliquid</i>	to systematise.
<i>ad rationem, ad artem et praecepta revocare</i> <i>aliquid</i> (De Or. 1. 41)	to systematise.
<i>arte conclusum esse</i>	to have been reduced to a system.
<i>ratio et doctrina</i>	systematic, methodical knowledge.
<i>artificio et via tradere aliquid</i>	to give a scientific explanation of a thing.
<i>artificiose redigere aliquid</i>	to treat with scientific exactness; to classify.
<i>ad rationis praecepta accommodare aliquid</i>	to treat with scientific exactness; to classify.
<i>totam rationem evertere</i> (pass. <i>iacet tota</i> <i>ratio</i>)	to upset the whole system.
<i>ratione et via, via et ratione progredi,</i> <i>disputare</i> (Or. 33. 116)	to proceed, carry on a discussion logically.
<i>novam rationem ingredi</i>	to enter on a new method.
<i>a certa ratione proficisci</i>	to be based on a sound principle.
<i>a falsis principiis proficisci</i>	to start from false premises.
<i>ad philosophorum or philosophandi rationes</i> <i>revocare aliquid</i>	to deal with a subject on scientific principles.
<i>perpetuitas et constantia</i> (Tusc. 5. 10. 31)	logical consistency.

9. Species—Definition—Classification—Connection

<i>partes</i> ¹²⁵ <i>generibus subiectae sunt</i>	the species is subordinate the genus.
<i>genus universum in species certas partiri et</i> <i>dividere</i> (Or. 33. 117)	to analyse a general division into its specific parts.
<i>genere, non numero or magnitudine differre</i> <i>spinae partiendi et definiendi</i> (Tusc. 5. 8. 22)	to differ qualitatively not quantitatively. minute, captious subdivisions and definitions.
<i>rem (res) definire</i>	to define a thing.
<i>a definitione proficisci</i>	to start from a definition.
<i>involutae rei notitiam definiendo aperire</i> (Or.	to make an obscure notion clear by means

¹²⁴ Cf. Sen. Ep. 25. 10 *philosophia activa*.

¹²⁵ Cf. Cic. De Or. 1. 42 for the definition. *GENUS autem id est, quod sui similes communione quadam, specie autem differentes, duas aut plures complectitur partes. PARTES autem sunt, quae generibus eis ex quibus manant subiciuntur; omniaque quae sunt vel generum vel partium nomina, definitionibus, quam vim habeant, est exprimendum. est enim DEFINITIO rerum earum, quae sunt eius rei propriae, quam definire volumus, brevis et circumscripta quaedam explicatio.*

33. 116)

sub metum subiectum esse
constituere, quid et quale sit, de quo
disputetur
in ordinem redigere aliquid
conexum et aptum esse inter se
cohaerere, coniunctum esse cum aliqua re
arte (artissime) coniunctum esse
apte (aptissime) cohaerere
continuatio seriesque rerum, ut alia ex alia
nexa et omnes inter se aptae colligataeque
sint (N. D. 1. 4. 9)
diffusum, dissipatum esse
confusum, perturbatum esse
rem dissolutam conglutinare, coagmentare

of definition.
to be comprised under the term "fear."
to determine the nature and constitution of
the subject under discussion.
to systematise, classify a thing.
to be closely connected with each other.
to be closely connected with a thing.
to be very intimately related.
to be very intimately related.
systematic succession, concatenation.

to have no coherence, connection.
to be confused.
to reunite disconnected elements.

10. Proof—Refutation

*argumentum*¹²⁶ *firmum, magnum*
argumentum afferre
argumentum immortalitatis afferre (not pro)

argumentum afferre, quo animos immortales
esse demonstratur
argumento huic rei est, quod
aliquid planum facere (Ad Herenn. 2. 5)
aliquid alicui probare (or c. Acc. c. Inf.)

argumentis confirmare, comprobare,
evincere aliquid (or c. Acc. c. Inf.)
argumentum ducere, sumere ex aliqua re or
petere ab aliqua re
argumentum premere (not urgere)
loci (τόποι) argumentorum (De Or. 2. 162)

argumenta refellere, confutare
*rationem*¹²⁷ *afferre (Verr. 3. 85. 195)*

a strong, striking proof.
to bring forward a proof.
to quote an argument in favour of
immortality.
to bring forward a proof of the immortality
of the soul.
a proof of this is that...
to demonstrate, make a thing clear.
to prove one's point to a person's
satisfaction.
to prove a thing indisputably.
to derive an argument from a thing.
to persist in an argument, press a point.
the points on which proofs are based; the
grounds of proof.
to refute arguments.
to bring forward an argument (based on
common-sense).

11. Conclusion—Hypothesis—Inference

concludere, colligere, efficere, cogere ex
aliqua re
acute, subtiliter concludere
ratio or rationis conclusio efficit

to draw a conclusion from a thing.

to draw a subtle inference.
the conclusion proves that...

¹²⁶ *argumentum* = a proof resting on facts; *ratio* = an argument drawn from the general reasonableness of the proposition.

¹²⁷ *argumentum* = a proof resting on facts; *ratio* = an argument drawn from the general reasonableness of the proposition.

<i>rationatio, ratio</i>	the syllogism; reasoning.
<i>prima</i> ¹²⁸ (<i>superiora</i>); <i>consequentia</i> (<u>Fin. 4. 19. 54</u>)	premises; consequences.
<i>conclusiuncula fallax</i> or <i>captio positum est a nobis primum</i> (c. Acc. c. Inf.)	a fallacious argument; sophism.
<i>hoc posito</i>	we start by presupposing that...
<i>hoc probato consequens est</i>	on this supposition, hypothesis.
<i>sequitur</i> (not <i>ex quo seq.</i>) <i>ut</i>	it follows from what we have shown.
<i>ex quo, unde, hinc efficitur ut</i>	it follows from this that... it follows from this that...

12. Debate—Controversy

<i>disputatio, quaestio</i>	systematic, scientific discussion.
<i>disputare</i> ¹²⁹ (<i>de aliqua re, ad aliquid</i>)	to discuss, investigate a subject scientifically.
<i>subtiliter disputare</i>	to thoroughly discuss.
<i>in utramque partem, in contrarias partes disputare</i> (<u>De Or. 1. 34</u>)	to discuss both sides of a question.
<i>in nullam partem disputare</i>	to say nothing either for or against an argument.
<i>non repugno</i>	I have nothing to say against it.
<i>pertinacem</i> (opp. <i>clementem</i>) <i>esse in disputando</i>	to be dogmatic; positive.
<i>opponere alicui aliquid</i>	to object, to adduce in contradiction.
<i>dare, concedere aliquid</i>	to grant, admit a thing.
<i>sumere</i> (opp. <i>reicere</i>) <i>aliquid</i>	to assume a thing.
<i>tenere aliquid; stare in aliqua re</i>	to insist on a point.
<i>obtinere aliquid</i>	to maintain one's assertion, prove oneself right.
<i>in controversia (contentione) esse, versari</i>	to be at variance with.
<i>in controversiam cadere</i>	to be at variance with.
<i>in controversiam vocare, adducere aliquid</i>	to make a thing the subject of controversy.
<i>in controversiam vocari, adduci, venire</i> (<u>De Or. 2. 72. 291</u>)	to be contested, become the subject of debate.
<i>in controversia relinquere aliquid</i>	to leave a point undecided.
<i>controversiam (contentionem) habere cum aliquo</i>	to maintain a controversy with some one.
<i>in contentione ponitur, utrum...an id, de quo agitur</i> or <i>id quod cadit in controversiam</i>	it is a debated point whether... or... the point at issue.
<i>controversiam sedare, dirimere, componere, tollere</i>	to put an end to, settle a dispute.
<i>controversiam diiudicare</i>	to decide a debated question.
<i>transigere aliquid cum aliquo</i>	to come to an understanding with a person.
<i>res mihi tecum est</i>	I have a point to discuss with you.
<i>sine (ulla) controversia</i>	indisputably; incontestably.

¹²⁸ In a syllogism the technical term for the major premise is *propositio* or *propositio major*; for the minor, *propositio minor*; for the conclusion, *conclusio*.

¹²⁹ *disputare* = to discuss, considering the arguments *pro* and *con*, used of a number of people with different opinions. *disserere de aliqua re* = to discourse on a matter for the benefit of those present; but in both cases the substantive is *disputatio*.

*hoc est a (pro) me
res ipsa docet
res ipsa (pro me apud te) loquitur
res confecta est*

this goes to prove what I say.
the very facts of the case show this.
the matter speaks for itself.
the question is settled, finished.

13. Agreement—Contradiction

*consentire, idem sentire cum aliquo
dissentire, dissidere ab or cum aliquo
omnes (uno ore) in hac re consentiunt
una et consentiens vox est
una voce; uno ore
uno, communi, summo or omnium consensu
(Tusc. 1. 15. 35)
re concinere, verbis discrepare
hoc convēnit inter nos
hoc mihi tecum convēnit (Att. 6. 1. 14)
quī convenit?*

to agree with a person.
to disagree with a person.
all agree on this point.
all are unanimous.
unanimously.
unanimously.

*summa est virorum doctissimorum consensio
(opp. dissensio)
constantia (opp. inconstantia) (Tusc. 5. 11.
32)
inter se pugnare or repugnare
secum pugnare (without sibi); sibi repugnare
(of things)
a se dissidere or sibi non constare (of
persons)
pugnantia loqui (Tusc. 1. 7. 13)
dicere contra aliquem or aliquid (not
contradicere alicui)*

to agree in fact but not in word.
we have agreed on this point.
I agree with you there.
how is this consistent? how are we to
reconcile this...?
the learned men are most unanimous in...
consistency.
to be mutually contradictory.
to contradict oneself, be inconsistent.
to contradict oneself, be inconsistent.
to make contradictory, inconsistent
statements.
to contradict some one.

14. Particular Sciences (History—Mythology—Chronology—Geography— Mathematics—Natural Science—Astronomy)

*res Romanae¹³⁰
res gestae Romanorum
historia
historia Romana¹³¹ or rerum Romanarum
historia*

Roman history (*i.e.* the events in it).
Roman history (*i.e.* the events in it).
history (as a science).
Roman history (*i.e.* the exposition,
representation of it by writers).

¹³⁰ But *res Romana* = the Roman power, Rome.

¹³¹ *historia* has several different senses. (1) The narration, exposition of the facts (*res gestae, res*), cf. *rerum exemplum*, historic precedent; *res facta*, historic fact. (2) Historical composition, e.g. *historiam scribere, historia graeca* = either a history written in Greek or a history of Greece (*rerum graecarum historia*); *historia latina*, history written in Latin; *historia romana* or *rerum romanarum historia* = a history of Rome. (3) A place famous in history, e.g. *quacunque ingredimur, in aliqua historia pedem*

<i>memoria rerum Romanarum</i>	Roman history (as tradition).
<i>historiam (-as) scribere</i>	to write a history.
<i>res populi Romani perscribere</i>	to write a history of Rome.
<i>rerum scriptor</i> ¹³²	an historian.
<i>rerum auctor</i> (as authority)	an historian.
<i>evolvere historias, litterarum (veterum annalium) monumenta</i>	to study historical records, read history.
<i>memoriae traditum est, memoriae (memoria) proditum est</i> (without <i>nobis</i>)	tradition, history tells us.
<i>tradunt, dicunt, ferunt</i>	they say; it is commonly said.
<i>accepimus</i> ¹³³	we know; we have been told.
<i>historiae prodiderunt</i> (without <i>nobis</i>)	history has handed down to us.
<i>apud rerum scriptores scriptum videmus, scriptum est</i>	we read in history.
<i>duplex est memoria de aliqua re</i>	a twofold tradition prevails on this subject.
<i>rerum veterum memoria</i>	ancient history.
<i>memoria vetus</i> (Or. 34. 120)	ancient history.
<i>veterum annales</i>	ancient history.
<i>veterum annalium monumenta</i>	ancient history.
<i>antiquitatis memoria</i>	ancient history.
<i>recentioris aetatis memoria</i>	modern history.
<i>memoria huius aetatis (horum temporum)</i>	the history of our own times; contemporary history.
<i>nostra memoria</i> (Cael. 18. 43)	the history of our own times; contemporary history.
<i>omnis memoria, omnis memoria aetatum, temporum, civitatum or omnium rerum, gentium, temporum, saeculorum memoria</i>	universal history.
<i>memoriam annalium or temporum replicare</i>	to consult history.
<i>aetas heroica</i> ¹³⁴ (Tusc. 5. 3. 7)	the mythical period, the heroic age.
<i>tempora heroica</i> (N. D. 3. 21. 54)	the mythical period, the heroic age.
<i>fabulae, historia fabularis</i>	mythology.
<i>repetere ab ultima (extrema, prisca) antiquitate (vetustate), ab heroicis temporibus</i>	to go back to the remote ages.
<i>ut a fabulis ad facta veniamus</i>	to pass from myth to history.
<i>historicorum fide contestata memoria</i>	historic times.
<i>historiae, rerum fides</i>	historic truth.
<i>narrare aliquid ad fidem historiae</i>	to give a veracious and historic account of a thing.
<i>res historiae fide comprobata</i>	an acknowledged historical fact.

ponimus. In the plural *historiae* means specially histories, anecdotes (*narratiunculae*), memoirs, e.g. *Taciti historiae*.

¹³² *historicus* means an erudite student of history, one engaged on historical research. As an adjective its use in Cicero is limited, being only used when opposed to *oratorius*, e.g. *genus historicum*, historic style (Brut. 83. 286).

¹³³ *scimus, cognovimus* (= we know by experience) are not used of historical knowledge.

¹³⁴ *heroicus* only of time. *herous* = epic, e.g. *versus herous* (De Or. 3. 49. 191) = a dactylic hexameter; *pes herous* a dactyl; "epic" of other things is usually *epicus*, e.g. *carmen epicum; poetae epici*, or *epici* alone. For "heroic" of an action, cf. *praeclarum atque divinum factum; factum illustre et gloriosum*, etc.

<i>incorrupta rerum fides</i>	genuine historical truth.
<i>ad historiam (scribendam) se conferre</i> or <i>se applicare</i>	to devote oneself to writing history.
<i>homo in historia diligens</i>	a conscientious historian.
<i>memoriam rerum gestarum (rerum Romanarum) tenere</i>	to be well versed in Roman history.
<i>domestica (externa) nosse</i>	to be acquainted with the history of one's own land.
<i>temporum ratio, descriptio, ordo</i>	chronology.
<i>temporum ordinem servare</i>	to observe the chronological order of events.
<i>servare et notare tempora</i>	to observe the chronological order of events.
<i>res temporum ordine servato narrare</i>	to narrate events in the order of their occurrence.
<i>temporibus errare</i> (Phil. 2. 9. 23)	to make a chronological mistake.
<i>ad temporum rationem aliquid revocare</i>	to calculate the date of an event.
<i>diligentem esse in exquirendis temporibus</i>	to be exact in calculating dates.
<i>terrarum</i> or <i>regionum descriptio</i> (<i>geographia</i>)	geography.
<i>Africae situm paucis exponere</i>	to give a brief exposition of the geography of Africa.
<i>regionum terrestrium aut maritimarum scientia</i>	geographical knowledge.
<i>mathematica (-ae) or geometria (-ae), geometrica (-orum)</i> (Tusc. 1. 24. 57)	mathematics.
<i>mathematicorum ratione concludere aliquid formas</i> (not <i>figuras</i>) <i>geometricas describere</i>	to draw a mathematical conclusion.
<i>se conferre ad naturae investigationem</i>	to draw geometrical figures.
	to devote oneself to the study of a natural science.
<i>astrologia</i> (pure Latin <i>sidera, caelestia</i>)	astronomy.
<i>spectator siderum, rerum caelestium</i> or <i>astrologus</i> ¹³⁵	an astronomer.
<i>arithmetica</i> ¹³⁶ (<i>-orum</i>)	arithmetic.
<i>numeri (-orum)</i>	arithmetic.
<i>bis bina quot sint non didicisse</i>	to be absolutely ignorant of arithmetic.

15. Art in General

<i>artis opus; opus arte factum</i> or <i>perfectum</i>	a work of art.
<i>opus summo artificio</i> ¹³⁷ <i>factum</i>	a master-piece of classical work.
<i>opus omnibus numeris absolutum</i>	a master-piece of classical work.
<i>artem exercere</i>	to follow an artistic profession, practise an art.

¹³⁵ It is only in later Latin after *astrologus* had acquired the meaning of astrologer, magician, that *astronomus* came to be used (= astronomer).

¹³⁶ In Cicero always neut. plur., e.g. *in arithmetiis satis versatus*; later writers use the fem. sing. The pure Latin word is *numeri*; cf. *De Fin. 1. 21. 72 an ille se, ut Plato, in musicis, geometria, numeris, astris contereret?* So *De Fin. 5. 29. 87 cur Plato Aegyptum peragravit, ut a sacerdotibus barbaris numeros et caelestia acciperet?* Cf. *Nägelsb. Lat. Stil. p. 46.*

¹³⁷ Transcriber's Note: The original text has *opus summo artificio factum*. But that is wrong as can be seen from the French edition using *opus summo artificio factum*.

<i>artem tradere, docere</i>	to teach an art.
<i>artem profiteri</i>	to profess an art.
<i>artium (liberalium) studium, or simply studium</i>	a taste for the fine arts.
<i>artis praecepta, or also simply ars</i>	the rules of art; aesthetics.
<i>(artis, artium) intellegens, peritus</i> ¹³⁸ (opp. <i>idiotia</i> , a layman)	a connoisseur; a specialist.
<i>existimator (doctus, intellegens, acerrimus)</i>	a (competent, intelligent, subtle) critic.
<i>in existimantium arbitrium venire</i> (<u>Brut. 24. 92</u>)	to come before the tribunal of the critics.
<i>iudicium facere</i>	to criticise.
<i>sensum, iudicium habere</i>	to be a man of taste.
<i>elegantia in illo est</i>	he possesses sound judgment in matters of taste.
<i>iudicium subtile, elegans, exquisitum, intellegens</i>	good taste; delicate perception.
<i>iudicium acuere</i>	to cultivate one's powers of criticism.
<i>abhorre ab artibus</i> (opp. <i>delectari artibus</i>)	to have no taste for the fine arts.
<i>veritatem</i> ¹³⁹ <i>imitari</i> (<u>Div. 1. 13. 23</u>)	(1) to make a lifelike natural representation of a thing (used of the artist); (2) to be lifelike (of a work of art).
<i>in omni re vincit imitationem veritas</i>	in everything nature defies imitation.
<i>aliquid ad verum exprimere</i>	to make a copy true to nature.
<i>morum ac vitae imitatio</i>	a lifelike picture of everyday life.
<i>aliquid e vita ductum est</i>	a thing is taken from life.

16. Poetry—Music—Painting—Sculpture

<i>poema condere, facere, componere</i>	to write poetry.
<i>versus facere, scribere</i>	to write poetry.
<i>carmina, versus fundere</i> (<u>De Or. 3. 50</u>)	to write poetry with facility.
<i>carmen epicum</i>	epic poetry.
<i>poeta epicus</i>	an epic, heroic poet.
<i>poesis scaenica</i>	dramatic poetry.
<i>poeta scaenicus</i>	a dramatic poet.
<i>scriptor tragoediarum, comoediarum, also (poeta) tragicus, comicus</i> ¹⁴⁰	a writer of tragedy, comedy.
<i>scriptor fabularum</i> ¹⁴¹	a writer of fables.
<i>divino quodam instinctu concitari, ferri</i> (<u>Div. 1. 31. 66</u>)	to feel inspired.
<i>divino quodam spiritu inflatus or tactus</i>	inspired.
<i>carmen, versum agere</i>	to recite a poem, line with appropriate action.
<i>carmen recitare</i>	to read a piece of verse with expression.

¹³⁸ *idiotia* = properly uninitiated, not the same as *rudis, indoctus, imperitus*.

¹³⁹ *veritas* means not merely truth (opp. *mendacium*), but also reality (opp. *opinio, imitatio*). Thus we often find the combination *res et veritas ipsa* (Tusc. 5. 5. 13), *natura rerum et ipsa veritas*.

¹⁴⁰ *tragicus, comicus* as adjectives = occurring in tragedy, comedy—e.g. *Orestes tragicus; senes comici*. Comic in the ordinary sense = *ridiculus*, c.f. *homo ridiculus*.

¹⁴¹ Not *fabulator*, which = a gossip, teller of anecdotes.

<i>carmen pronuntiare</i>	to recite a piece of verse (without gestures).
<i>carmen inconditum</i>	a rough poem; an extempore effusion.
<i>se conferre ad poesis studium</i>	to devote oneself to poetry.
<i>poetica laude florere</i>	to be distinguished as a poet.
<i>poesis genus ad Romanos transferre</i>	to transplant to Rome one of the branches of poesy.
<i>alicuius laudes versibus persequi</i>	to sing the praises of some one (not <i>canere aliquem</i>)
<i>alicuius laudes (virtutes) canere</i>	to sing the praises of some one (not <i>canere aliquem</i>)
<i>alicuius res gestas versibus ornare, celebrare ut ait Homerus</i>	to celebrate some one's exploits in song. as Homer sings (not <i>canit</i>).
<i>numerus poetice vincitus</i>	poetical rhythm.
<i>artem musicam</i> ¹⁴² <i>discere, tractare</i>	to learn, study music.
<i>nervorum et tibiaram cantus</i>	instrumental music.
<i>vocum et fidium (nervorum) cantus</i>	vocal and instrumental music.
<i>docere aliquem fidibus</i>	to teach some one to play a stringed instrument.
<i>fidibus discere</i> (<u>De Sen. 8. 26</u>)	to learn to play a stringed instrument.
<i>fidibus canere</i>	to play on the lyre.
<i>pellere nervos in fidibus</i>	to strike the strings of the lyre.
<i>tibias inflare</i>	to play the flute.
<i>tibiis or tibiā canere</i>	to play the flute.
<i>ad tibiam or ad tibiā canere</i>	to sing to a flute accompaniment.
<i>(homo) symphonicus</i>	a singer, member of a choir.
<i>symphōniā canit</i> (<u>Verr. 3. 44. 105</u>)	the orchestra is playing.
<i>acroāma</i> ¹⁴³	a professional performer.
<i>modi</i> (<u>De Or. 1. 42. 187</u>)	the melody.
<i>modos facere</i>	to compose, put to music.
<i>numerus, numeri</i>	the tune; rhythm.
<i>numerose cadere</i>	to have a rhythmical cadence.
<i>ars pingendi, pictura</i> (<u>De Or. 2. 16. 69</u>)	the art of painting.
<i>ars fingendi</i>	the art of sculpture.
<i>signa et tabulae (pictae)</i>	statues and pictures.
<i>simulacrum e marmore facere</i>	to make a marble statue.
<i>statuas</i> ¹⁴⁴ <i>inscribere</i> (<u>Verr. 2. 69. 167</u>)	to put an inscription on statues.

17. The Drama

<i>ars ludicra</i> (<u>De Or. 2. 20. 84</u>)	the dramatic art.
<i>fabula, ludus scaenicus</i>	the piece; the play.
<i>argumentum</i>	the plot of the piece.
<i>actio</i>	the treatment of the piece.
<i>actus</i>	an act.
<i>fabulam docere</i> (διδάσκειν) (of the writer)	to get a piece played, rehearse it.

¹⁴² *musica* (-orum) is also used for music, cf. *in musicis se contere*.

¹⁴³ *acroama* = originally anything performed to give pleasure, then a performer. The Greeks applied the term to music; the Romans used it of any professional performer who entertained guests while at table.

¹⁴⁴ *statua* is not used of statues of the gods, but *signum, simulacrum*.

(opp. <i>fabulam discere</i> —to study a piece, of the actor)	
<i>fabulam agere</i>	to act a play (said of the actors).
<i>fabulam edere</i>	to bring out a play, put it on the stage (used of the man who finds the money).
<i>fabulam dare</i>	to produce a play (of the writer).
<i>in scaenam producere aliquem</i>	to introduce a character on the stage.
<i>in scaenam prodire</i>	to come upon the stage.
<i>in scaenam redire</i>	to reappear on the stage.
<i>de scaena decedere</i>	to retire from the stage.
<i>in scaenam aliquid inducere</i>	to bring a thing upon the stage.
<i>familia, grex, caterva histrionum</i>	a theatrical company.
<i>dominus gregis</i>	the manager.
<i>theatrum</i> ¹⁴⁵	the playhouse.
<i>theatra reclamant</i>	the spectators protest.
<i>populum facilem, aequum habere</i>	to have an appreciative audience.
<i>plaudere</i> (not <i>applaudere</i>)	to applaud, clap a person.
<i>plausum dare</i> (<i>alicui</i>)	to applaud, clap a person.
<i>clamores (coronae) facere, excitare</i>	to elicit loud applause.
<i>saepius revocatur</i> (Liv. 7. 2. 9)	he is encored several times.
<i>fabulam exigere</i> (Ter. Andr. Pol.)	to hiss a play.
<i>fabula cadit</i>	a piece is a failure, falls flat.
<i>histrionem exsibilare, explodere, eicere, exigere</i>	to hiss an actor off the stage.
<i>histrioni acclamare</i> ¹⁴⁶	to interrupt an actor by hooting him.
<i>partes agere alicuius</i> ¹⁴⁷	to play the part of some one.
<i>agere servum, lenonem</i>	to act the rôle of a slave, pander.
<i>actor primarum (secundarum, tertiarum) partium</i>	the actor who plays the leading part.
<i>tragoedia</i> or <i>fabula Antigona</i> (not <i>Antigona</i> trag. or <i>fab.</i>)	the Antigone.
<i>in Sophoclis</i> (not <i>Sophoclea</i>) <i>Aiace</i> or <i>apud Sophoclem in Aiace</i>	in Sophocles' Ajax.
<i>caterva, chorus</i>	the Chorus in Tragedy.
<i>carmen chori, canticum</i>	a choric ode in a tragedy.
<i>loci melici</i>	the lyric portions of a tragedy.
<i>diverbium</i>	stage dialogue.
<i>canticum</i>	a choric ode.
<i>ludi circenses, scaenici</i>	performances in the circus; theatrical performances.
<i>ludos apparare</i>	to institute games.

¹⁴⁵ *theatrum* = (1) the playhouse, theatre; (2) the audience, house. It is used metaphorically for the sphere of activity, theatre, scene, e.g. *theatrum magnum habet ista provincia* (Cic.); *nullum theatrum virtuti conscientia majus* (ibid.)

¹⁴⁶ Livy is the first writer who uses *acclamare* in a good sense.

¹⁴⁷ Also used metaphorically of the part played in life, e.g. *partes suscipere, sustinere, dare, tribuere, defendere, tueri*. Similarly *persona* (properly mask) is used in several phrases, e.g. *personam alicuius agere, ferre, tenere; personam suscipere* or *induere; personam tueri* (Phil. 8. 10); *personam alicui imponere* (Sull. 3. 8). *persona* thus got the meaning of personality, individuality, character, and lastly in a concrete sense a personage of distinction. N.B.—It never represents our "person," cf. many persons were present, *multi (homines) aderant*.

<i>ludos facere, edere (Iovi)</i>	to give public games in honour of Jupiter.
<i>ludos instaurare</i>	to revive public games.
<i>munus gladiatorium edere, dare (or simply munus edere, dare)</i>	to give a gladiatorial show.
<i>gladiatores dare</i>	to give a gladiatorial show.
<i>familia</i> ¹⁴⁸ <i>gladiatoria (Sest. 64. 134)</i>	a band, troupe of gladiators under the management of a <i>lanista</i> .
<i>ludus gladiatorius</i>	a school for gladiators.
<i>gladiatoribus (Att. 2. 19. 3)</i>	at the gladiatorial games.
<i>celebritas ludorum</i>	crowded games.
<i>magnificentia ludorum</i>	sumptuous public games.
<i>ludi apparatissimi</i>	sumptuous public games.
<i>ludi Olympia (not ludi Olympici), Pythia</i>	the Olympian, Pythian games.
<i>Olympia vincere (Ολύμπια νικαν)</i>	to win a prize at the Olympian games.
<i>ludi gymnici</i>	gymnastic contests.
<i>certamina gymnica</i>	gymnastic contests.
<i>stadium currere (Off. 3. 10. 42)</i>	to run a foot-race.

VIII. Speech and Writing

1. Speech in General

<i>ars dicendi</i>	the art of speaking; oratory.
<i>ad dicendum se conferre</i>	to devote oneself to oratory.
<i>dicendi</i> ¹⁴⁹ <i>praecepta tradere</i>	to teach rhetoric.
<i>rhetor, dicendi magister</i>	a teacher of rhetoric.
<i>facultas dicendi</i>	oratorical talent.
<i>natum, factum esse ad dicendum</i>	to be a born orator.
<i>facilem et expeditum esse ad dicendum (Brut. 48. 180)</i>	to be a ready, fluent speaker.
<i>rudem, tironem ac rudem (opp. exercitatum) esse in dicendo</i>	to be an inexperienced speaker.
<i>disertum esse (De Or. 1. 21. 94)</i>	to be fluent.
<i>eloquentem esse (De Or. 1. 21. 94)</i>	to be a capable, finished speaker.
<i>eloquentia valere</i>	to be very eloquent.
<i>dicendi arte florere</i>	to be very eloquent.
<i>eloquentiae laude florere</i>	to be a distinguished orator.
<i>vis dicendi</i>	oratorical power.
<i>multum dicendo valere, posse</i>	to have great weight as a speaker.
<i>eloquentiae principatum tenere</i>	to be considered the foremost orator.
<i>primum or principem inter oratores locum obtinere</i>	to be considered the foremost orator.
<i>oratorum principem esse</i>	to be considered the foremost orator.

¹⁴⁸ Hence *familiam ducere*, metaphorically to be at the head of a movement, to play the leading part, e.g. *in iure civili* (Cic.) For other phrases drawn from the wrestling-school *vid.* ix. 6.

¹⁴⁹ Note the way in which the Latin language prefers a concrete expression in the plural to represent our abstract "rhetoric," cf. *musica (-orum), astra, numeri, soni* = music, astronomy, arithmetic, acoustics (*vid.* vii. 14).

<i>orationem conficere</i>	to compose a speech.
<i>orationem commentari</i> (Fam. 16. 26)	to prepare, get up a speech.
<i>oratio meditata</i> (Plin. 26. 3. 7)	a prepared speech.
<i>subito, ex tempore</i> (opp. <i>ex praeparato</i>)	to speak extempore.
<i>dicere</i>	
<i>oratio subita</i>	an extempore speech.
<i>oratio perpetua</i>	a continuous discourse.
<i>oratio accurata</i> ¹⁵⁰ <i>et polita</i>	a carefully prepared speech.
<i>oratio composita</i>	an elaborate speech.
<i>contentio</i> (opp. <i>sermo</i>) (Off. 2. 48)	pathetic address; emotional language.
<i>copiose dicere</i>	to speak very fluently.
<i>ornate dicere</i>	to speak well, elegantly.
<i>libere dicere</i> (Verr. 2. 72. 176)	to speak frankly, independently.
<i>plane, aperte dicere</i>	to speak openly, straightforwardly.
<i>perspicue, diserte dicere</i>	to speak in clear, expressive language.
<i>missis ambagibus dicere</i>	to speak without circumlocution.
<i>accommodate ad persuadendum dicere</i>	to be a persuasive speaker.
<i>aggredi ad dicendum</i> ¹⁵¹	to come forward to make a speech; to address the house.
<i>verba facere apud</i> ¹⁵² <i>populum, in contione</i>	to address a meeting of the people.
<i>in contionem (in rostra) escendere</i> ¹⁵³ (only of Romans)	to mount the rostra.
<i>orationem habere</i> (Tusc. 5. 33. 94)	to make a speech.
<i>initium dicendi facere</i>	to begin to speak.
<i>finem dicendi facere</i>	to cease speaking.
<i>perorare</i>	(1) to make one's peroration; (2) to deliver the closing speech (in a case where several speeches have been made).
<i>animos audientium permovere, inflammare</i>	to make an impression on one's audience.
<i>animos tenere</i>	to rivet the attention of...
<i>audientiam sibi (orationi) facere</i>	to obtain a hearing.
<i>solutum et expeditum esse ad dicendum</i>	to be never at a loss for something to say.
<i>lingua promptum esse</i>	to have a ready tongue.
<i>celeritas in respondendo</i>	readiness in debate, in repartee.
<i>bonis lateribus</i> ¹⁵⁴ <i>esse</i>	to have good lungs.
<i>linguae solutio</i>	volubility.

2. Style—Expression

*genus dicendi (scribendi); oratio*¹⁵⁵ style.

¹⁵⁰ *accuratus* is only used of things, never of persons.

¹⁵¹ *surgere ad dicendum* is only used of some one who has been till now seated (De Or. 2. 78. 316).

¹⁵² *apud* is used of appearing before an official assembly, e.g. *apud populum, apud senatum, apud iudices*. *coram* is used of an informal casual meeting.

¹⁵³ *escendere* is more common than *ascendere*, cf. *in contionem escendere* (Cic. Att. 4. 2. 3; Liv. 2. 7. 7, etc. etc.) Similarly *in rostra escendere* (Cic. Liv.), *in tribunal escendere* (Liv.) Later *suggestum, rostra escendere* (Tac. Ann. 15. 59; *ibid.* 13. 5.).

¹⁵⁴ *latus* is never used in the singular in good Latin with the meaning "lungs," "breath," "vigour," cf. Cic. *iam me dies, vox, latera deficient si...* In a somewhat similar way *lacerti* is used of oratorical vigour, e.g. *ipse hastas...oratoris lacertis viribusque torquet* (De Or. 1. 57. 242).

<i>genus dicendi grave</i> or <i>grande, medium,</i>	elevated, moderate, plain style.
<i>tenuē</i> ¹⁵⁶ (cf. <i>Or.</i> 5. 20; 6. 21)	
<i>fusum orationis genus</i>	a running style.
<i>inconditum dicendi genus</i> (<i>Brut.</i> 69. 242)	a rough, unpolished style.
<i>inflatum orationis genus</i>	a bombastic style.
<i>oratio altius exaggerata</i>	a bombastic style.
<i>elatio atque altitudo orationis</i>	the exalted strain of the speech.
<i>exsurgere altius</i> or <i>incitatus ferri</i>	to take a higher tone (especially of poets and orators).
<i>magnifice loqui, dicere</i>	(1) to speak vehemently, passionately; (2) to speak pompously, boastfully.
<i>magniloquentia, granditas verborum tragoediae</i>	pathos; passion. tragic pathos.
<i>expedita et facile currens oratio</i>	an easy, fluent style.
<i>oratio aequabiliter fluens</i>	an easy, fluent style.
<i>flumen</i> ¹⁵⁷ <i>orationis</i> (<i>De Or.</i> 2. 15. 62)	flow of oratory.
<i>siccitas, sanitas orationis</i>	the plain style.
<i>verborum tenuitas, oratio subtilis</i>	the plain style.
<i>oratio exilis, ieiuna, arida, exsanguis</i>	the dry, lifeless style.
<i>ornatus orationis, verborum elegantia orationis</i>	well-chosen language, grace of style. tasteful description.
<i>oratio pura, pura et emendata</i>	pure, correct language.
<i>integritas, sinceritas orationis</i> (not <i>puritas</i>)	purity of style.
<i>oratio inquinata</i> ¹⁵⁸ (<i>De Opt. Gen. Or.</i> 3. 7)	incorrect language.
<i>orationes Catonis antiquitatem redolent</i> (<i>Brut.</i> 21. 82)	Cato's speeches sound archaic.
<i>ex illius orationibus ipsae Athenae redolent</i>	there is a flavour of Atticism about his discourse.
<i>oratio soluta</i> (not <i>prosa</i>) or simply <i>oratio</i>	prose.
<i>oratio numerose cadit</i>	his style has a well-balanced cadence.
<i>numeris orationem astringere, vincire lumina, flores dicendi</i> (<i>De Or.</i> 3. 25. 96)	to make a speech rhythmical. flowers of rhetoric; embellishments of style.
<i>sententias (verbis) explicare, aperire sententiae reconditae ex exquisitae</i> (<i>Brut.</i> 97. 274)	to explain one's sentiments. profound sentiments.
<i>ubertas</i> (not <i>divitiae</i>) <i>et copia orationis</i>	a full and copious style of speech.
<i>crebritas</i> or <i>copia</i> (opp. <i>inopia</i>) <i>sententiarum</i> or simply <i>copia</i>	richness of ideas.
<i>sententiis abundans</i> ¹⁵⁹ or <i>creber</i> (opp. <i>sententiis inanis</i>)	rich in ideas.

¹⁵⁵ Not *stilus*, which means the writing instrument, the stylus, hence the expression *stilum vertere* (*Verr.* 2. 3. 41), to erase what has been written. Metaphorically it denotes—(1) the action of writing, e.g. *stilus optimus est et praestantissimus dicendi effector et magister*, (2) the manner of writing, mode of composition, e.g. *unus enim sonus est totius orationis et idem stilus*.

¹⁵⁶ Speeches belong according to their subject-matter to *genus deliberativum* (συμβουλευτικόν), *genus iudicale* (δικανικόν), or *genus demonstrativum* (ἐπιδεικτικόν), cf. *Cic. de Inv.* 1. 5. 7; *Arist. Rhet.* bk. iii.

¹⁵⁷ On the other hand, *oratio fluit* (*De Or.* 3. 49. 190) = the language has no rhythm.

¹⁵⁸ Not *impura*, which means unchaste, obscene.

<i>adumbrare aliquid</i> (Or. 14. 43)	to roughly sketch a thing.
<i>exprimere aliquid verbis</i> or <i>oratione</i> (<i>vid.</i> sect. VI. 3, note <i>adumbrare...</i>)	to express clearly, make a lifelike representation of a thing.
<i>exponere aliquid</i> or <i>de aliqua re</i>	to give an account of a thing (either orally or in writing).
<i>sententiae inter se nexae</i>	the connection.
<i>perpetuitas verborum</i>	the connection.
<i>contextus orationis</i> (not <i>nexus</i> , <i>conexus sententiarum</i>)	the connection.
<i>ratio sententiarum</i>	the connection of thought.
<i>ratio, qua sententiae inter se excipiunt.</i>	the connection of thought.
<i>vitam alicuius exponere</i>	to give an account of a man's life.
<i>vitam alicuius depingere</i>	to make a sketch of a man's life.
<i>de ingenio moribusque alicuius exponere</i>	to make a character-sketch of a person.
<i>summo colore aliquid illustrare</i>	to depict a thing in lively colours.
<i>ante oculos ponere aliquid</i>	to bring a thing vividly before the eyes.
<i>oculis</i> or <i>sub oculos</i> , <i>sub aspectum subicere aliquid</i>	to represent a thing vividly.
<i>rerum sub aspectum paene subiectio</i> (De Or. 3. 53. 202)	graphic depiction.
<i>perlustrare</i> , <i>lustrare oculis aliquid</i>	to scrutinise, examine closely.
<i>sic exponere aliquid, quasi agatur res (non quasi narretur)</i>	to represent a thing dramatically.
<i>aliquem disputantem facere, inducere, fingere (est aliquid apud aliquem disputans)</i>	to introduce a person (into a dialogue) discoursing on...
<i>in uno conspectu ponere aliquid</i>	to give a general idea of a thing.
<i>sub unum aspectum subicere aliquid</i>	to give a general idea of a thing.
<i>in brevi conspectu ponere aliquid</i>	to make a short survey of a thing.
<i>uno conspectu videre aliquid</i>	to have a general idea of a thing.
<i>breviter tangere, attingere aliquid</i>	to touch briefly on a thing.
<i>strictim, leviter tangere, attingere, perstringere aliquid</i>	to make a cursory mention of a thing; to mention by the way (not <i>obiter</i> or <i>in transcursu</i>).
<i>quasi praeteriens, in transitu attingere aliquid</i>	to make a cursory mention of a thing; to mention by the way (not <i>obiter</i> or <i>in transcursu</i>).
<i>res summas attingere</i>	to dwell only on the main points.
<i>summatim aliquid exponere</i>	to dwell only on the main points.
<i>multa verba facere</i>	to go deeply into a matter, discuss it fully.
<i>multum, nimium esse (in aliqua re)</i> (De Or. 2. 4. 17)	to go deeply into a matter, discuss it fully.
<i>pluribus verbis, copiosius explicare, persequi</i> ¹⁶⁰ <i>aliquid</i>	to give a full, detailed account of a thing.
<i>fusius, uberius, copiosius disputare, dicere de aliqua re</i>	to speak at great length on a subject, discuss very fully.
<i>breviter, paucis explicare aliquid</i>	to explain a matter briefly, in a few words

¹⁵⁹ Not *dives* which Cicero uses only absolutely and almost always of persons, cf. however *animus hominis dives* (Parad. 6. 44), *divitior mihi et affluentior videtur esse vera amicitia* (De Am. 16. 58).

¹⁶⁰ *persequi* is often used in the meaning to expound, treat of either orally or in writing, e.g. *alicuius vitam, alicuius laudes versibus, res Hannibalidis*.

rem paucis absolvere (Sall. Iug. 17. 2)

rebus ipsis par est oratio

rebus verba respondent

copiam quam potui persecutus sum

verbis non omnia exsequi posse

in medium proferre aliquid

in medio ponere (proponere)

silentio praeterire (not *praetermittere*)

aliquid

significare aliquem or *aliquid*

significatione appellare aliquem

describere aliquem (Cael. 20. 50)

leviter significare aliquid

ordine narrare, quomodo res gesta sit

dicendo ornare aliquid

rhetorice, tragice ornare aliquid (Brut. 11. 43)

digressus, digressio, egressio

quod ornandi causa additum est

includere in orationem aliquid

inserere orationi aliquid

interponere aliquid (De Am. 1. 3)

dicendo augere, amplificare aliquid (opp. *dicendo extenuare aliquid*)

in maius ferre, in maius extollere aliquid

in maius accipere aliquid

digredi (a proposito) (De Or. 2. 77. 311)

studio alicuius rei provectus sum

longe, alte (longius, altius) repetere (either absolute or *ab aliqua re*)

oratio longius repetita (De Or. 3. 24. 91)

accedere ad cotidiani sermonis genus

ad vulgarem sensum or *ad communem opinionem orationem accommodare* (Off. 2. 10. 35)

(not *paucis verbis*).

to explain a matter briefly, in a few words (not *paucis verbis*).

the circumstances are described in language worthy of them.

the circumstances are described in language worthy of them.

I have exhausted all my material.

to be unable to say all one wants.

to bring a subject forward into discussion.

to publish, make public.

to pass over in silence.

to allude to a person or thing (not *alludere*).

to allude to a person or thing (not *alludere*).

to allude to a person or thing (not *alludere*).

to hint vaguely at a thing.

to detail the whole history of an affair.

to embellish a narrative.

to add rhetorical, dramatic embellishments to a subject.

a digression, episode.

a digression, episode.

to interpolate, insert something.

to interpolate, insert something.

to interpolate, insert something.

to lend lustre to a subject by one's description.

to exaggerate a thing.

to overestimate a thing.

to digress, deviate.

my zeal for a thing has led me too far.

to go a long way back (in narrative).

a rather recondite speech.

to adopt the language of everyday life.

to express oneself in popular language.

3. Delivery—Voice

actio (Brut. 38)

*pronuntiatio*¹⁶¹ c. Gen.

*actio paulum claudicat*¹⁶²

haerere, haesitare (Catil. 2. 6. 13)

delivery.

artistic delivery; declamation.

the delivery is rather halting, poor.

to stop short, hesitate.

¹⁶¹ Not *declamatio* which = an oratorical exercise. Distinguish *pronuntiare* (De Or. 1. 59. 251), to declaim a thing according to the rules of rhetoric; and *declamare* = to go through rhetorical exercises as a practice in speaking.

¹⁶² *claudicare* often metaph. of things which are unequal, weak, e.g. *amicitia claudicat* (Fin. 1. 69).

<i>perturbari, permoveri</i>	to be nervous, embarrassed.
<i>de scripto orationem</i> ¹⁶³ <i>habere, dicere</i> (opp. <i>sine scripto, ex memoria</i>)	to read a speech.
<i>interpellare aliquem (dicentem)</i>	to interrupt.
<i>vox magna, clara</i> (Sulla 10. 30)	a strong, loud voice.
<i>vox gravis, acuta, parva, mediocris</i>	a deep, high, thin, moderate voice.
<i>vox canōra</i> (Brut. 63. 234)	a melodious, ringing voice.
<i>vox lenis, suppressa, summissa</i>	a gentle, subdued voice.
<i>vocem mittere (sonitum reddere of things)</i>	to speak, utter a sound.
<i>vocem summittere</i>	to lower one's voice.
<i>contentio, remissio vocis</i>	raising, lowering the voice.
<i>vocem intercludere</i> (Just. 11. 8. 4)	to prevent some one from speaking.
<i>nulla vox est ab eo audita</i>	no sound passed his lips.
<i>magna voce clamare</i>	to shout at the top of one's voice.
<i>clamorem tollere</i> (Liv. 3. 28)	to raise a shout, a cry.
<i>gestum</i> (always in the sing.) <i>agere</i>	to gesticulate.

4. Subject-Matter—Argument

<i>non habeo argumentum scribendi</i>	I have nothing to write about.
<i>deest mihi argumentum ad scribendum</i> (Att. 9. 7. 7)	I have nothing to write about.
<i>non habeo, non est quod scribam</i>	I have nothing to write about.
<i>res</i> (opp. <i>verba</i>) <i>mihi suppetit</i>	I have abundance to say.
<i>materia mihi crescit</i>	my subject grows as I write.
<i>res componere ac digerere</i>	to arrange and divide the subject-matter.
<i>dispositio rerum</i> (De Inv. 1. 7. 9)	the arrangement of the subject-matter.
<i>materia rerum et copia uberrima</i>	abundance of material.
<i>infinita et immensa materia</i>	abundance of material.
<i>materiem ad ornatum praeberere</i>	to afford matter for elaboration, embellishment.
<i>id quod (mihi) propositum est</i>	a theme, subject proposed for discussion.
<i>res proposita</i>	a theme, subject proposed for discussion.
<i>id quod quaerimus (quaeritur)</i>	a theme, subject proposed for discussion.
<i>institutum</i> or <i>id quod institui</i>	a theme, subject proposed for discussion.
<i>a proposito aberrare, declinare, deflectere, digredi, egredi</i>	to digress from the point at issue.
<i>ad propositum reverti, redire</i>	to come back to the point.
<i>ad rem redire</i>	to come back to the point.
<i>sed redeat, unde aberravit oratio</i>	but to return from the digression we have been making.
<i>sed ad id, unde digressi sumus, revertamur</i>	but to return from the digression we have been making.
<i>verum ut ad id, unde digressa est oratio, revertamur</i>	but to return from the digression we have been making.
<i>mihi propositum est</i> c. Inf. (or <i>mihi proposui, ut</i>)	the task I have put before myself is...
<i>ponere</i>	to propose, set a theme.

¹⁶³ But to read a speech *orationem legere* (Brut. 51. 191); to read with expression, *recitare* (Phil. 10.2. 5).

ponere alicui, de quo disputet
ponere iubere, qua de re quis audire velit
(Fin. 2. 1. 1)

to set some one a theme for discussion.
to let those present fix any subject they like
for discussion.

5. Question—Answer

quaestionem ponere, proponere

to propose a subject of debate, put a
question.

quaestionem poscere (Fin. 2. 1. 1)
hoc loco existit quaestio, quaeritur
nunc id quaeritur, agitur
res, de qua nunc quaerimus, quaeritur
magna quaestio est (followed by an indirect
question)

to get a question submitted to one.
at this point the question arises.
the question now is...
the question at issue.
it is a difficult point, disputed question.

quaerendum esse mihi visum est
quaestionem solvere
quaestio ad exitum venit
*ad interrogata respondere*¹⁶⁴
bene interrogare

the question has forced itself on my mind.
to decide, determine a question.
the question has been settled.
to answer questions.
to cross-examine cleverly, put leading
questions.

percontanti non deesse (De Or. 1. 21. 97)
responsum ab aliquo ferre, auferre
*respondere in hanc sententiam*¹⁶⁵

to answer every question.
to extract an answer from some one.
to answer to this effect.

6. Humour—Earnest

ioco uti (Off. 1. 29. 103)
haec iocatus sum, per iocum dixi
animo prompto esse ad iocandum
extra iocum, remoto ioco (Fam. 7. 11. 3)
facete dicere
facetiis uti, facetum esse
facete et commode dicere
breviter et commode dictum
facete dictum
arcessitum dictum (De Or. 2. 63. 256)
dicta dicere in aliquem
aspergere sales orationi (Or. 26. 87)

to make a joke.
I said it in jest.
to be humorously inclined.
joking apart.
to be witty.
to make witty remarks.
to indulge in apt witticisms.
a short, pointed witticism.
a witticism, bon mot.
a far-fetched joke.
to make jokes on a person.
to intersperse one's speech with humorous
remarks.
to make a joke of a thing.
a wit; a joker.
humour.
to be in a good temper.
to let oneself be jovial.
to be in a bad temper.
to be now jesting, now in earnest.

aliquid ad ridiculum convertere
(homo) ridiculus (Plaut. Stich. 1. 3. 21)
lepos in iocando
iucunde esse (Deiot. 7. 19)
se dare iucunditati
sibi displicere (opp. *sibi placere*)
ioca et seria agere

¹⁶⁴ Note to answer (a thing) *respondere ad aliquid* or *alicui rei*; to answer (a person) always *alicui*. So *dicere alicui* to speak to a person, but *scribere ad aliquem*.

¹⁶⁵ *responsum dare* only of answers given by oracles or lawyers.

<i>serio dicere</i> (Plaut. Bacch. 1. 1. 42)	to say in earnest...
<i>severitatem adhibere</i>	to show that one is serious.
<i>ineptum esse</i> (De Or. 2. 4. 17)	to be silly, without tact.
<i>nimum diligentem esse</i> ¹⁶⁶	to be pedantic.

7. Language—Use of Language—Translation—Grammar

<i>lingua graeca latinā locupletior (copiosior, uberior) est</i>	the Greek language is a richer one than the Latin.
<i>commercium linguae</i>	intercourse of speech.
<i>volubilitas, solutio linguae</i>	volubility.
<i>vitium orationis, sermonis</i> or simply <i>vitium</i>	a mistake, solecism.
<i>saepe (crebro, multa) peccavit, erravit, lapsus est</i>	he has made several mistakes.
<i>eiusdem linguae societate coniunctum esse cum aliquo</i> (De Or. 3. 59. 223)	to be united by having a common language.
<i>orationis expertem esse</i>	to be unable to express one's ideas.
<i>sermo patrius</i> (Fin. 1. 2. 4)	native tongue; vernacular.
<i>consuetudo sermonis, loquendi</i>	to usage of language.
<i>cotidiani sermonis usus</i>	the ordinary usage of language, everyday speech.
<i>communis sermonis consuetudo</i>	the ordinary usage of language, everyday speech.
<i>sermo familiaris et cotidianus</i>	the ordinary usage of language, everyday speech.
<i>aliquid a consuetudine sermonis latini abhorret, alienum est</i>	the expression is not in accordance with Latin usage.
<i>consuetudo vitiosa et corrupta</i> (opp. <i>pura et incorrupta</i>) <i>sermonis</i>	incorrect usage.
<i>incorrupta latini sermonis integritas</i> ¹⁶⁷ (Brut. 35. 132)	pure, correct Latin.
<i>sermo latinus</i> (opp. <i>sermo parum latinus</i>) (cf. sect. VII. 2., note <i>For the use of adverbs...</i>)	good Latin.
<i>latine loqui</i> (Brut. 45. 166)	(1) to speak Latin, (2) to speak good Latin (also <i>bene latine</i>), (3) to express oneself clearly.
<i>graece</i> or <i>graeca lingua loqui</i>	to speak the Greek language.
<i>latinam linguam scire</i> or <i>didicisse</i>	to know Latin.
<i>latine scire</i>	to know Latin.
<i>latine commentari</i>	to write treatises in Latin.
<i>aliquid e graeco in latinum (sermonem) convertere, vertere, transferre</i>	to translate from Greek into Latin.
<i>Platonem vertere, convertere</i>	to translate Plato.
<i>ab</i> or <i>de</i> (not <i>ex</i>) <i>Platone vertere, convertere, transferre</i>	to translate from Plato.

¹⁶⁶ Such words as "pedantry," "pedant" can be expressed very variously in Latin, cf. N. D. 3. 31. 71 *posse acerbos e Zenonis schola exire*; Pro Mur. 9. 19 *multorum difficultatem exorbuat*; Brut. 38. 143 *erat in Crasso latine loquendi sine molestia diligens elegantia*.

¹⁶⁷ Cf. Cic. ad Herenn. 4. 12. 17 *latinitas est quae sermonem purum conservat ab omni vitio remotum*.

<i>ex Platonis Phaedone haec in latinum conversa sunt</i>	what follows has been translated into Latin from Plato's Phaedo.
<i>aliquid (graeca) latine reddere</i> or <i>sermone latino interpretari</i>	to render something into Latin.
<i>ad verbum transferre, exprimere</i>	to translate literally, word for word (not <i>verbo tenus</i>).
<i>verbum e verbo exprimere</i>	to translate literally, word for word (not <i>verbo tenus</i>).
<i>verbum pro verbo reddere</i>	to translate literally, word for word (not <i>verbo tenus</i>).
<i>totidem verbis transferre</i>	to translate literally, word for word (not <i>verbo tenus</i>).
<i>his fere verbis, hoc fere modo convertere, transferre</i>	to translate freely.
<i>liber (scriptoris) conversus, translatus</i>	the work when translated; translation (concrete).
<i>interpretatio, translatio</i> (not <i>versio</i> or <i>conversio</i>)	the process of translation.
<i>interpres</i>	the translator.
<i>leges dicendi</i>	the rules of speech, grammar.
<i>praecepta</i> ¹⁶⁸ <i>grammaticorum</i>	the rules of speech, grammar.
<i>grammaticus</i> ¹⁶⁹ (<u>De Or. 1. 3. 10</u>)	a linguist, philologist.
<i>emendate scribere</i>	to write correctly, in faultless style.
<i>latine scribere</i> ¹⁷⁰ (<u>Opt. Gen. Or. 2. 4</u>)	to write good Latin.

8. Sentence—Period—Words—Proverbs—Syllables

<i>enuntiatio, enuntiatum, sententia</i>	the sentence, proposition.
<i>compositio, structura verborum</i>	the structure of the sentence.
<i>ambitus, circuitus, comprehensio, continuatio (verborum, orationis), also simply periodus</i>	the period.
<i>constructio, structura verborum, forma dicendi</i>	the construction.
<i>adiungi, addi coniunctivo</i> (<u>Marc. Cap. 3. 83</u>)	to be used with the conjunctive mood.
<i>copia, ubertas verborum</i>	profusion of words.
<i>verbis abundantem esse, abundare</i>	to be rich in words.
<i>inopia verborum</i>	poverty of expression.
<i>lectissimis verbis uti</i> (<u>De Or. 3. 37</u>)	to employ carefully chosen expressions.
<i>prisca, obsoleta</i> (opp. <i>usitata</i>), <i>ambigua verba</i>	obsolete, ambiguous expressions.
<i>locutio</i> (<u>Brut. 74. 258</u>)	a phrase.
<i>verbo, nomine; re, re quidem vera</i>	nominally; really.
<i>si verba spectas</i>	literally.

¹⁶⁸ Not *regula*, which means a level, standard, e.g. *regula ad quam iudicia rerum diriguntur* (Cic.)

¹⁶⁹ The adverb *grammaticice* is used with *loqui, scribere* = to speak, write correctly; *grammatista* and also *litterator* are used of elementary teachers.

¹⁷⁰ Cf. *latine docere philosophiam*, to teach philosophy in Latin; Fin. 3. 12. 40 *latine scire*, to know Latin. (cf. ἐλληνιστὶ ξυνεῖναι Xen. Anab. 7. 6. 8). Also *latine didicisse, latine oblivisci* (Caec. 22. 62), in which Dräger supposes an ellipse of *loqui* or *dicere*.

<i>verbis alicuius</i> , e.g. <i>salutare</i> (<u>Liv. 9. 36</u>)	in some one's name; on some one's behalf (not <i>nomine alicuius</i>).
<i>haec verba sunt</i> (<u>Ter. Phorm. 3. 2. 32</u>)	these are mere empty phrases.
<i>inanis verborum sonitus</i>	mere words; empty sound.
<i>inanium verborum flumen</i>	senseless rant.
<i>flosculi, rhetorum pompa</i>	fine, rhetorical phrases.
<i>voces iacere</i> (<u>Sall. Iug. 11</u>)	to let fall an expression.
<i>nullum (omnino) verbum facere</i>	to not say a word.
<i>ne verbum (without unum) quidem de aliquo facere</i>	to say not a syllable about a person.
<i>verba facere (de aliqua re, apud aliquem)</i>	to speak on a subject.
<i>verbum ex aliquo elicere</i>	to extract a word from some one.
<i>verbis concertare</i> or <i>altercari cum aliquo</i> (<u>B. C. 3. 19. 6</u>)	to hold an altercation with a man.
<i>verborum concertatio</i>	an altercation, debate.
<i>pauca dicere (pauca verba dicere only of the orator)</i>	to say only a few words.
<i>omnia verba huc redeunt</i>	all this means to say.
<i>nullum verbum ex ore eius excidit</i> (or simply <i>ei</i>)	no word escaped him.
<i>verbo parum valere</i> (<u>Tusc. 3. 5. 11</u>)	to unable to find a suitable expression.
<i>verbum prorsus nullum intellegere</i>	not to understand a single word.
<i>huic rei deest apud nos vocabulum</i>	we have no expression for that.
<i>inducere novum verbum in latinam linguam</i>	to introduce a new word into the Latin language.
<i>verba parere, fingere, facere</i>	to invent, form words.
<i>nominum interpretatio</i>	etymology (not <i>etymologia</i>).
<i>vocabulum</i> , ¹⁷¹ <i>verbum, nomen ducere ab, ex...</i>	to form, derive a word from... (used of the man who first creates the word).
<i>verbum ductum esse a...putare</i>	to derive a word from... (used of an etymologist).
<i>originem verbi repetere a...</i>	to derive a word from... (used of an etymologist).
<i>nomina enodare</i> or <i>verborum origines quaerere, indagare</i>	to give the etymological explanation of words.
<i>nomen amicitiae</i> (or simply <i>amicitia</i>) <i>dicitur ab amando</i>	the word <i>amicitia</i> comes from <i>amare</i> .
<i>in aliqua re dici</i>	to be used in speaking <i>of</i> a thing.
<i>quid significat, sonat haec vox?</i>	what is the meaning, the original sense of this word?
<i>quae est vis huius verbi?</i>	what is the meaning, the original sense of this word?
<i>quae notio</i> or <i>sententia subiecta est huic voci?</i>	what is the meaning, the original sense of this word?
<i>vis et notio verbi, vocabuli</i>	the fundamental meaning of a word.
<i>vox, nomen carendi</i> or simply <i>carere hoc significat</i> (<u>Tusc. 1. 36. 88</u>)	the word <i>carere</i> means...
<i>quem intellegimus sapientem?</i>	what do we understand by "a wise man"?
<i>quae intellegitur virtus</i>	what do we mean by "virtue"?

¹⁷¹ *verbum derivare* means to form new words from words which exist already, e.g. by adding a syllable, *Atrides* from *Atreus*. For word-building, cf. Cic. De Or. 3. 37 and 38; Hor. A. P. 46.

<i>quid est virtus?</i>	what do we mean by "virtue"?
<i>idem valere, significare, declarare</i>	to have the same meaning.
<i>vocabula idem fere declarantia</i>	synonyms.
<i>vocabulum latius patet</i>	the word has a more extended signification.
<i>vocabulum angustius valet</i>	the word has a narrow meaning.
<i>iracundiam sic (ita) definiunt, ut ulciscendi</i>	anger is defined as a passionate desire for
<i>libidinem esse dicant or ut u. libido sit or</i>	revenge.
<i>iracundiam sic definiunt, ulc. libidinem</i>	
<i>in bonam (malam) partem accipere aliquid</i>	to take a thing in good (bad) part.
<i>aemulatio dupliciter dicitur, ut et in laude et</i>	the word <i>aemulatio</i> is employed with two
<i>in vitio hoc nomen sit</i>	meanings, in a good and a bad sense.
<i>verba ac litteras or scriptum (legis) sequi</i>	to hold by the letter (of the law).
(opp. <i>sententia</i> the spirit)	
<i>hoc vocabulum generis neutri (not neutrius)</i>	this word is neuter.
<i>est</i>	
<i>ordo verborum (Or. 63. 214)</i>	the order of words.
<i>vocabulum proprium</i>	the proper term; a word used strictly.
<i>verbum translatum (Or. 27. 92)</i>	a figurative expression; a word used
	metaphorically.
<i>translatio</i>	a metaphor.
<i>verba composita</i> ¹⁷²	well-arranged words.
<i>verborum immutatio</i>	a trope; metonymy.
<i>continua translatio (Or. 27. 94)</i>	an allegory; continuous metaphor.
<i>simili uti</i>	to employ a comparison, simile.
<i>dissimulatio (Off. 1. 30. 108)</i>	irony.
<i>vetus (verbum) est (c. Acc. c. Inf.)</i>	it was said long ago that...
<i>ut est in proverbio</i>	as the proverb says.
<i>ut or quod or quomodo aiunt, ut or</i>	as the proverb says.
<i>quemadmodum dicitur</i>	
<i>in proverbii consuetudinem or simply in</i>	to pass into a proverb.
<i>proverbium venire</i>	
<i>proverbii locum obtinere (Tusc. 4. 16. 36)</i>	to be used as a proverb.
<i>hoc est Graecis hominibus in proverbio</i>	this is a proverb among the Greeks.
<i>bene illo Graecorum proverbio praecipitur</i>	that Greek proverb contains an excellent
	lesson.
<i>vetamur vetere proverbio</i>	an old proverb tells us not to...
<i>proverbium vetustate or sermone tritum</i>	an old proverb which every one knows.
(<i>vid. sect. II. 3, note tritus...</i>)	
<i>syllabam, litteram producere (opp. corripere)</i>	to lengthen the pronunciation of a syllable or
(<i>Quintil. 9. 4. 89</i>)	letter.
<i>haec vox longa syllaba terminatur, in longam</i>	this word ends in a long syllable.
<i>syllabam cadit, exit</i>	
<i>oriri a longa (De Or. 1. 55. 236)</i>	to begin with a long syllable.
<i>syllabarum auceps</i>	a verbal, petty critic; a caviller.
<i>verborum aucupium or captatio</i>	minute, pedantic carping at words.
<i>litteras exprimere (opp. obscurare)</i>	to pronounce the syllables distinctly.
<i>ad litteram, litterate</i>	to the letter; literally.
<i>litterarum</i> ¹⁷³	the alphabet.
<i>ordo</i>	the alphabet.
<i>litterae, elementa</i>	

¹⁷² Compound words = *verba copulata, iuncta* (Or. 48. 159), *coniuncta*, cf. *Cic. De Or. 3. 38. 154*.

¹⁷³ Cf. *quarta elementorum littera*, the fourth letter of the alphabet (*Suet. Iul. 56*).

ad litteram or *litterarum ordine digerere*

to arrange in alphabetical order.

9. Writing—Writers—Books

litteris mandare or *consignare aliquid* (Acad. 2. 1. 2)

to put down in writing.

litteris persequi (*vid.* sect. VIII. 2, note *persequi...*) *aliquid*

to treat in writing.

scriptor (not *auctor* = guarantor)

the writer, author.

scribere

to take to writing, become an author.

ad scribendum or *ad scribendi studium se conferre*

to become a writer, embrace a literary career.

animum ad scribendum appellere, applicare

to become a writer, embrace a literary career.

librum scribere, conscribere

to write a book.

librum conficere, componere (De Sen. 1. 2)

to compose, compile a book.

librum edere (Div. 1. 3. 6)

to publish a book.

librum evolvere, volvere

to open a book.

volumen explicare

to open a book.

librum mittere ad aliquem (Fin. 1. 3. 8)

to dedicate a book to some one.

*index, inscriptio*¹⁷⁴ *libri*

the title of a book.

*liber inscribitur*¹⁷⁵ *Laelius* (Off. 2. 9. 30)

the book is entitled "Laelius".

Cicero dicit in Laelio (suo) or in eo (not *suo*)

Cicero says in his "Laelius."

libro, qui inscribitur Laelius

est liber de...

there exists a book on...

exstat liber (notice the order of the words)

the book is still extant.

liber intercidit, periit

the book has been lost.

liber deperditus

a book which has been entirely lost sight of.

liber perditus

a lost book of which fragments (*reliquiae*, not *fragmenta*) remain.

liber qui fertur alicuius

a book which is attributed to some one.

nescio quis

an anonymous writer.

liber refertur ad nescio quem auctorem

the book is attributed to an unknown writer.

hic liber est de amicitia (not *agit*) or *hoc libro agitur de am.*

the book treats of friendship.

libro continetur aliquid

the book contains something... (not *continet aliquid*).

libro scriptor complexus est aliquid

the book contains something... (not *continet aliquid*).

in extremo libro (Q. Fr. 2. 7. 1)

at the end of the book.

liber mihi est in manibus

to be engaged on a book.

librum in manibus habere (Acad. 1. 1. 2)

to be engaged on a book.

liber, oratio in manibus est

the book, speech can easily be obtained.

librum in manus sumere

to take up a book in one's hands.

*librum de manibus ponere*¹⁷⁶

to lay down a book (*vid.* sect. XII. 3, note

¹⁷⁴ Not *titulus* which means—(1) an inscription on a tomb, monument; (2) public notice, e.g. an advertisement of a sale, *sub titulum misit lares* (Ov.); (3) metaph. title, honour, e.g. *consulatus, coniugis*. It is only in very late writers that it = a title of a book.

¹⁷⁵ The perfect *inscriptus est* is only used when the writer himself is speaking of his book, e.g. *de senectute disputavi eo libro, qui Cato maior inscriptus est*, "...which I have entitled *Cato maior*."

<i>perpolire, limare diligenter librum, opus</i>	<i>vestem deponere...).</i> to polish, finish a work with the greatest care.
<i>extrema manus accēdit operi (active extremam manum imponere operi)</i>	to put the finishing touch to a work.
<i>liber accurate, diligenter scriptus</i>	a carefully written book.
<i>aliquid, multa ex Ciceronis libris excerpere (not excerpere librum)</i>	to make extracts from Cicero's writings.
<i>aliquid in commentarios suos referre (Tusc. 3. 22. 54)</i>	to enter a thing in one's note-book.
<i>librum annotare, interpolare, distinguere</i>	to furnish a book with notes, additional extracts, marks of punctuation.
<i>se abdere in bibliothecam suam</i>	to bury oneself in one's library.
<i>Platonem legere, lectitare</i>	to read Plato.
<i>locum Platonis afferre, proferre (not citare)</i>	to quote a passage of Plato.
<i>scriptor hoc loco dicit</i>	our (not <i>noster</i>) author tells us at this point.
<i>Cicero loco quodam haec dicit</i>	Cicero says this somewhere.
<i>Platonem legere et cognoscere</i>	to study Plato.
<i>legendo percurrere aliquid</i>	to read cursorily.
<i>apud Platonem scriptum videmus, ¹⁷⁷ scriptum est or simply est</i>	we read in Plato.
<i>in Platonis Phaedone scriptum est</i>	in Plato's "Phaedo" we read.
<i>verba, oratio, exemplum scriptoris</i>	the text of the author (not <i>textus</i>).
<i>legentes, ii qui legunt ¹⁷⁸</i>	the reader.
<i>languorem, molestiam legentium animis afferre</i>	to weary, bore the reader.
<i>liber plenus delectationis</i>	a very charming book.
<i>alicuius mens in scriptis spirat</i>	a man's soul breathes through his writings.
<i>mendum (scripturae) (Fam. 6. 7. 1)</i>	a clerical error, copyist's mistake.
<i>mendose scriptum</i>	full of orthographical errors.
<i>labi in scribendo</i>	to make a mistake in writing.
<i>mendosum esse (Verr. 2. 4. 77)</i>	(1) to make frequent mistakes in writing; (2) to be full of mistakes (speaking of a passage).
<i>inducere verbum (Phil. 13. 19. 43)</i>	to strike out, delete a word.

10. Letters

<i>epistulam (litteras) dare, scribere, mittere ad aliquem</i>	to write a letter to some one.
<i>epistula ad Atticum data, scripta, missa or</i>	a letter to Atticus.

¹⁷⁶ Distinguish the two verbs *ponere* = to set down for a moment temporarily, and *deponere* to lay aside, abandon altogether. Cf. *vincere* and *devincere*, *perdere* and *deperdere*.

¹⁷⁷ *legere* in this connection only in the perfect.

¹⁷⁸ Not *lector*, which means a professional reader, cf. *De Or. 2. 55. 223*. Similarly "audience" = *ii qui audiunt* or *audientes* (usually in oblique cases). Words in *-tor* and *-trix* always denote those who do something habitually or for some permanent object. Thus of functionaries—*ensor*, *dictator*, *quaestor*; of artisans—*fictor* sculptor, *institor* retail dealer, *mercator* wholesale merchant, *structor* mason; of people who are always showing some distinguishing quality or defect—*calumniator*, *ratiocinator*; of those who have performed a feat so remarkable as to confer on them a durable characteristic—*creator urbis* (Romulus), *servator Graeciae* (Themistocles), *Cimbrorum victor* (Marius), etc.

<i>quae ad A. scripta est</i>	
<i>epistulam dare alicui ad aliquem</i>	to charge some one with a letter for some one else.
<i>epistulam reddere alicui</i> (<u>Att. 5. 21. 4</u>)	to deliver a letter to some one (used of the messenger).
<i>epistularum commercium</i>	correspondence.
<i>litterae missae et allatae</i>	correspondence.
<i>colloqui cum aliquo per litteras</i>	to correspond with some one.
<i>litteras inter se dare et accipere</i>	to be in correspondence with...
<i>litteras perferre aliquo</i>	to take a letter somewhere.
<i>epistulam signare, obsignare</i>	to seal, fasten a letter.
<i>epistulam solvere, aperire, resignare</i> (of	to open a letter.
Romans also <i>linum incidere</i>)	
<i>epistulam intercipere</i> (<u>Att. 1. 13. 2</u>)	to intercept a letter.
<i>epistulam deprehendere</i>	to take forcible possession of a letter.
<i>litteras recitare</i> (<u>Att. 8. 9. 2</u>)	to read a letter aloud (in public).
<i>litterae hoc exemplo</i> (<u>Att. 9. 6. 3</u>)	a letter, the tenor of which is...
<i>litterae in hanc sententiam</i> or <i>his verbis scriptae sunt</i>	the terms, contents of the letter are as follows.
<i>Kalendis Ianuariis Romā (dabam)</i>	Rome, January 1st.
<i>dies</i> (fem. in this sense)	the date.
<i>pater optime</i> ¹⁷⁹ or <i>carissime, mi pater</i> (<i>vid. sect. XII. 10</i>)	my dear father.
<i>litteras reddere datas a. d. Kal. X. Octob.</i>	to deliver a letter dated September 21st.

IX. The Emotions

1. Disposition—Emotion in General

<i>animi affectio</i> or <i>habitus</i> (<u>De Inv. 2. 5</u>)	humour; disposition.
<i>ita</i> ¹⁸⁰ <i>animo affectum esse</i>	to be so disposed.
<i>animos tentare</i> (<u>Cluent. 63. 176</u>)	to try to divine a person's disposition.
<i>animum alicuius</i> or simply <i>aliquem flectere</i>	to make a person change his intention.
<i>animi motus, commotio, permotio</i>	the emotions, feelings.
<i>aliqua re moveri, commoveri</i>	to be moved by a thing.
<i>alicuius animum commovere</i>	to touch a person's heart, move him.
<i>alicuius animum pellere</i>	to make an impression on a person's mind.
<i>motus excitare in animo</i> (opp. <i>sedare, extinguere</i>)	to excite emotion.
<i>commotum</i> or <i>concitatum esse</i>	to be moved, agitated.
<i>commotum perturbatumque esse</i>	to be greatly agitated.
<i>alicuius mentem turbare, conturbare, perturbare</i>	to upset a person.
<i>quid tibi animi est?</i>	what sort of humour are you in?

¹⁷⁹ Neither *amatus* nor *dilectus* can be used in this connection.

¹⁸⁰ But not *magno, laeto*, etc., *animo affici*.

2. Joy—Pain

<i>afficere aliquem gaudio, laetitia</i>	to give pleasure to some one.
<i>afferre alicui laetitiam</i>	to give pleasure to some one.
<i>laetitiam capere</i> or <i>percipere ex aliqua re</i>	to take pleasure in a thing.
<i>delectari aliqua re</i>	to take pleasure in a thing.
<i>in sinu gaudere</i> (<u>Tusc. 3. 21. 51</u>)	to rejoice in secret.
<i>gaudio perfundi</i> ¹⁸¹	to be filled with delight.
<i>cumulum gaudii alicui afferre</i> (<i>vid. sect. V. 6</i>)	to add the crowning point to a person's joy.
(<u>Fam. 16. 21. 1</u>)	
<i>gaudio, laetitia exsultare</i>	to utter cries of joy.
<i>laetitia gestire</i> (<u>Tusc. 4. 6. 13</u>)	to be transported with joy.
<i>effusa</i> ¹⁸² <i>laetitia</i>	a transport of joy.
<i>laetitia gestiens</i>	a transport of joy.
<i>gaudio, laetitia efferri</i>	to be beside oneself with joy.
<i>animum alicuius ad laetitiam excitare</i>	to put a man in a pleasurable frame of mind.
<i>nimio gaudio paene desipere</i>	to almost lose one's reason from excess of joy.
<i>doleo aliquid, aliqua re, de</i> and <i>ex aliqua re</i>	I am pained, vexed, sorry.
<i>aegre, graviter, moleste fero aliquid</i> (or with	I am pained, vexed, sorry.
Acc. c. Inf. or <i>quod</i>)	
<i>tuam vicem</i> ¹⁸³ <i>doleo</i>	I am sorry for you.
<i>dolore affici</i>	to feel pain.
<i>dolorem capere</i> (<i>percipere</i>) <i>ex aliqua re</i>	to be vexed about a thing.
<i>doloribus premi, angi, ardere, cruciari,</i>	to feel acute pain.
<i>distineri et divelli</i>	
<i>dolorem alicui facere, afferre, commovere</i>	to cause a person pain.
<i>acerbum dolorem alicui inurere</i>	to cause any one very acute pain.
<i>acer morsus doloris est</i> (<u>Tusc. 2. 22. 53</u>)	the pain is very severe.
<i>dolorem in lacrimas effundere</i>	to find relief in tears.
<i>dolori indulgere</i>	to give way to grief.
<i>dolor infixus animo haeret</i> (<u>Phil. 2. 26</u>)	grief has struck deep into his soul.
<i>dolore confici, tabescere</i>	to be wasted with grief; to die of grief.
<i>dolores remittunt, relaxant</i>	the pain grows less.
<i>dolori resistere</i>	to struggle against grief.
<i>callum obducere</i> ¹⁸⁴ <i>dolori</i> (<u>Tusc. 2. 15. 36</u>)	to render insensible to pain.
<i>animus meus ad dolorem obduru</i> (<u>Fam. 2.</u>	I have become callous to all pain.
<u>16. 1</u>)	
<i>dolorem abicere, deponere, depellere</i>	to banish grief.
<i>dolorem alicui eripere</i> (<u>Att. 9. 6. 4</u>)	to free a person from his pain.
<i>cum magno meo dolore</i>	to my sorrow.

¹⁸¹ *gaudio compleri* (Fin. 5. 14. 69) is rare in Cicero; *gaudio impleri* does not occur. Speaking generally, *complere, implere, replere*, should not be used of emotions.

¹⁸² Cf. *effusa fuga*, headlong flight; *effusi sumptus*, lavish expenditure (Rosc. Am. 24. 68); *cursus effusus* (Liv. 9. 41. 17).

¹⁸³ *vicem* with a genitive or a possessive pronoun has the meaning "on account of," "with regard to," especially with verbs expressing the emotions, e.g. *doleo, timeo, irascor*.

¹⁸⁴ Note too *consuetudo callum obduxit stomacho meo* (Fam. 9. 2. 3), habit has made me callous. *callum* properly is the thick nerveless skin which covers the bodies of animals.

3. Vexation—Care—Equanimity—Contentment—Affliction

<i>in aegritudine, sollicitudine esse</i>	to be vexed, mortified, anxious.
<i>aegritudine, sollicitudine affici</i>	to be vexed, mortified, anxious.
<i>sollicitum esse</i>	to be vexed, mortified, anxious.
<i>nihil omnino curare</i>	not to trouble oneself about a thing.
<i>non laborare de aliqua re</i>	not to trouble oneself about a thing.
<i>aliquid me sollicitat, me sollicitum habet, mihi sollicitudini est, mihi sollicitudinem affert</i>	something harasses me, makes me anxious.
<i>aegritudo exest animum planeque conficit</i> (Tusc. 3. 13. 27)	anxiety gnaws at the heart and incapacitates it.
<i>aegritudine, curis confici</i>	to be wasting away with grief.
<i>aegritudine afflicto, debilitatum esse, iacere</i>	to be bowed down, prostrated by grief.
<i>aegritudinem alicuius elevare</i>	to comfort another in his trouble.
<i>aliquem aegritudine levare</i>	to comfort another in his trouble.
<i>quieto, tranquillo, securo animo esse</i>	to enjoy peace of mind.
<i>rebus suis, sorte sua contentum esse</i>	to be contented.
<i>satis habeo, satis mihi est</i> c. Inf.	I am content to...
<i>paucis, parvo contentum esse</i>	to be satisfied with a little.
<i>fortunae meae me paenitet</i> ¹⁸⁵	I am discontented with my lot.
<i>non me paenitet, quantum profecerim</i>	I am not dissatisfied with my progress.
<i>in luctu esse</i> (Sest. 14. 32)	to suffer affliction.
<i>in sordibus luctuque iacere</i>	to be in great trouble, affliction.
<i>mors alicuius luctum mihi attulit</i>	some one's death has plunged me in grief.
<i>in maximos luctus incidere</i>	to be overwhelmed by a great affliction.
<i>magnum luctum haurire</i> (without <i>ex-</i>)	to undergo severe trouble, trials.
<i>luctum percipere ex aliqua re</i>	to feel sorrow about a thing.
<i>omnem luctum plane abstergere</i>	to banish all sad thoughts.
<i>luctum deponere</i> (Phil. 14. 13. 34)	to lay aside one's grief.
<i>vel maximos luctus vetustate diuturnitas</i> (Fam. 5. 16. 5)	time assuages the most violent grief.

4. Fear—Terror—Anxiety

<i>timorem, terrorem alicui inicere,</i> more	to inspire fear, terror.
<i>strongly incutere</i>	
<i>timor aliquem occupat</i> (B. G. 1. 39)	fear comes upon some one.
<i>in timore esse, versari</i>	to be in fear.
<i>in timorem venire, pervenire</i>	to become frightened.
<i>metus aliquem exanimat</i> (Mil. 24. 65)	a man is paralysed with fear.
<i>exalbescere metu</i>	to grow pale with fear.
<i>metu fractum et debilitatum, perculsum esse</i>	to be completely prostrated by fear.
<i>abicere, omittere timorem</i>	to banish one's fears.
<i>a metu respirare</i> (Cluent. 70. 200)	to recover from one's fright.
<i>ex metu se recreare, se colligere</i>	to recover from one's fright.

¹⁸⁵ The evidence of inscriptions and the best MSS. seems to point to the derivation of *paenitet*, not from *poena* (cf. *punire, impunis*), but from the root contained in *penes, penetrare, penitus*; its original meaning would thus be, "to be touched, affected within, at heart" (Bréal).

<i>respirandi spatium dare</i>	to give time for recovery.
<i>terror incidit alicui</i>	terror, panic seizes some one.
<i>terror invadit in aliquem</i> (rarely <i>alicui</i> , after Livy <i>aliquem</i>)	terror, panic seizes some one.
<i>in terrorem conicere aliquem</i>	to overwhelm some one with terror.
<i>(animo) angi</i> (<u>Brut. 27</u>)	to be very uneasy; to fret.
<i>cura sollicitat angitque aliquem</i>	anxiety troubles and torments one.
<i>angoribus premi</i>	to be tormented with anxiety.
<i>angoribus confici</i> (<u>Phil. 2. 15. 37</u>)	to be worn out, almost dead with anxiety.

5. Courage—Discouragement—Pusillanimity—Pride—Arrogance—Insolence

<i>bono animo esse</i>	to be brave, courageous.
<i>bonum animum habere</i>	to be brave, courageous.
<i>animus alicui accedit, crescit</i>	to take courage.
<i>animum capere, colligere</i>	to take courage.
<i>animum recipere</i> (<u>Liv. 2. 50</u>)	to take courage again.
<i>animo forti esse</i>	to be brave by nature.
<i>fortem te praebe</i>	be brave!
<i>alacri et erecto animo esse</i>	to show a brisk and cheerful spirit.
<i>animum facere, addere alicui</i>	to succeed in encouraging a person.
<i>animum alicuius confirmare</i>	to strengthen, confirm a person's courage.
<i>animum alicui augere</i> (<u>B. G. 7. 70</u>)	to increase a person's courage.
<i>animum alicuius redintegrare</i>	to re-inspire courage.
<i>animus frangitur, affligitur, percellitur, debilitatur</i>	their spirits are broken.
<i>animos militum accendere</i>	to fire with courage.
<i>animi cadunt</i>	their courage is ebbing.
<i>animo cadere, deficere</i>	to lose courage; to despair.
<i>animum demittere</i>	to lose courage; to despair.
<i>erigere alicuius animum</i> or <i>aliquem</i>	to encourage a person.
<i>excitare animum iacentem et afflictum</i> (opp. <i>frangere animum</i>)	to inspire the spiritless and prostrate with new vigour.
<i>animo esse humili, demisso</i> (more strongly <i>animo esse fracto, perculso et abiecto</i>) (<u>Att. 3. 2</u>)	to be cast down, discouraged, in despair.
<i>inflatum, elatum esse aliqua re</i>	to be proud, arrogant by reason of something.
<i>insolentia, superbia inflatum esse</i>	to be puffed up with pride.
<i>magnos spiritus sibi sumere</i> (<u>B. G. 1. 33</u>)	to be haughty.
<i>spiritus alicuius reprimere</i>	to lower a person's pride.
<i>insolentius se efferre</i>	to behave arrogantly.
<i>elatus se gerere</i>	to give oneself airs.
<i>sibi sumere aliquid</i> (<u>Planc. 1. 3</u>)	to take upon oneself.
<i>contumacius se gerere</i>	to display a proud obstinacy.
<i>libera contumacia Socratis</i> (<u>Tusc. 1. 29. 71</u>)	the frank but defiant demeanour of Socrates (before his judges).

6. Presence of Mind—Composure—Despair

<i>praesenti animo uti</i> (<i>vid. sect. VI. 8, note</i>)	to possess presence of mind.
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<i>uti...)</i>	
<i>aequo (aequissimo) animo ferre aliquid</i>	to endure a thing with (the greatest) sang-froid.
<i>humane, modice, moderate, sapienter, constanter ferre aliquid</i>	to bear a thing with resignation, composure.
<i>(animo) paratum esse ad aliquid</i>	to be resigned to a thing.
<i>omnia perpeti paratum esse</i>	to be ready to endure anything.
<i>ad omnes casus se comparare</i>	to prepare oneself for all contingencies.
<i>animum alicuius de statu, de gradu demovere (more strongly depellere, deturbare)</i>	to disconcert a person.
<i>de statu suo or mentis deici (Att. 16. 15)</i>	to lose one's composure; to be disconcerted.
<i>de gradu deici, ut dicitur¹⁸⁶</i>	to lose one's composure; to be disconcerted.
<i>perturbari (animo)</i>	to lose one's composure; to be disconcerted.
<i>sui (mentis) compotem non esse</i>	to lose one's head, be beside oneself.
<i>non esse apud se¹⁸⁷ (Plaut. Mil. 4. 8. 26)</i>	to lose one's head, be beside oneself.
<i>mente vix constare (Tusc. 4. 17. 39)</i>	to compose oneself with difficulty.
<i>animo adesse (Sull. 11. 33)</i>	to be quite unconcerned.
<i>ad se redire</i>	to regain one's self-possession.
<i>constantiam servare</i>	to be calm, self-possessed.
<i>mente consistere</i>	to be calm, self-possessed.
<i>desperare¹⁸⁸ suis rebus</i>	to despair of one's position.
<i>ad (summam) desperationem pervenire, adduci (B. C. 2. 42)</i>	to be plunged into the depths of despair.
<i>desperatio rerum (omnium) (Catil. 2. 11. 25)</i>	absolute despair; a hopeless situation.
<i>quid (de) me fiet? (Ter. Heaut. 4. 3. 37)</i>	what will become of me?
<i>actum est de me</i>	it's all over with me; I'm a lost man.

7. Hope—Expectation

<i>spem habere</i>	to cherish a hope.
<i>spe duci, niti, teneri</i>	to cherish a hope.
<i>magna me spes tenet (with Acc. c. Inf.) (Tusc. 1. 41. 97)</i>	I have great hopes that...
<i>sperare videor</i>	I flatter myself with the hope...
<i>bene, optime (meliora) sperare de aliquo (Nep. Milt. 1. 1)</i>	to hope well of a person.
<i>in spem venire, ingredi, adduci</i>	to conceive a hope.
<i>spem concipere animo</i>	to conceive a hope.
<i>spem reintegrare (B. G. 7. 25)</i>	to revive a hope.
<i>spem alicui facere, afferre, inicere</i>	to inspire any one with hope.
<i>ad spem aliquem excitare, erigere</i>	to awaken new hope in some one.
<i>in maximam spem aliquem adducere (Att. 2.</i>	to inspire some one with the most brilliant

¹⁸⁶ These expressions are metaphors from the fencing-school. *gradus* is the position taken up by a combatant, so *gradu depelli, deici* = to be driven out of one's ground.

¹⁸⁷ Used especially in the comic poets.

¹⁸⁸ *desperare* is used, generally with *de*, more rarely with the accusative, in the meaning "to no longer count upon a thing," e.g. *reditum, pacem*; or with the dative, especially with *sibi, suis rebus, saluti, fortunae suae*. Note the use of *desperatus*, "abandoned," "given up," "despaired of," e.g. *desperati morbi* (Cic.), *aegrota ac paene desperata res publica* (Cic.)

22. 3) <i>in meliorem spem, cogitationem aliquem inducere</i> (Off. 2. 15. 53) <i>spem proponere alicui</i> <i>spes affulget</i> (Liv. 27. 28) <i>spem falsam alicui ostendere</i>	hopes. to induce some one to take a brighter view of things. to lead some one to expect... a ray of hope shines on us. to rouse a vain, groundless hope in some one's mind.
<i>spem alicui adimere, tollere, auferre, eripere</i> <i>spem praecidere, incidere</i> (Liv. 2. 15) <i>spem perdere</i> <i>spe deici, depelli, deturbari</i> <i>spes ad irritum cadit, ad irritum redigitur</i> <i>spem abicere, deponere</i> <i>inani, falsa spe duci, induci</i> <i>spes me frustratur</i> <i>spes extenuatur et evanescit</i> <i>spem alicuius fallere</i> (Catil. 4. 11. 23) <i>spem alicui or alicuius minuere</i> <i>spem alicuius confirmare</i> <i>spem alere</i> <i>spem habere in aliquo</i> <i>spem suam ponere, collocare in aliquo</i> <i>inter spem metumque suspensum animi esse</i> <i>praeter spem, exspectionem</i> <i>exspectionem</i> ¹⁸⁹ <i>sui facere, commovere</i> <i>exspectionem explere</i> (De Or. 1. 47. 205) <i>exspectioni satisfacere, respondere</i> <i>exspectione alicuius rei pendere (animi)</i> (Leg. Agr. 2. 25. 66) <i>exspectione torqueri, cruciari</i> <i>suspensio animo exspectare aliquid</i> <i>aliquem in summam exspectionem adducere</i> (Tusc. 1. 17. 39)	to deprive a person of hope. to cut off all hope. to lose hope. to lose hope. expectation is overthrown. to give up hoping. to be misled by a vain hope. hope has played me false. hope is vanishing by degrees. to deceive a person's hope. to weaken, diminish a person's hope. to strengthen a person in his hopes. to entertain a hope. to set one's hope on some one. to set one's hope on some one. to hover between hope and fear. contrary to expectation. to cause oneself to be expected. to fulfil expectation. to respond to expectations. to be in suspense, waiting for a thing. to suffer torments of expectation, delay. to be waiting in suspense for... to rouse a person's expectation, curiosity to the highest pitch.

8. Pity—Pardon—Want of Feeling—Cruelty

<i>misericiam alicui commovere</i> <i>misericiam alicuius concitare</i> <i>ad misericordiam aliquem allicere, adducere, inducere</i> <i>misericiam moveri, capi</i> (De Or. 2. 47) <i>misericiam implorare</i> <i>indulgere vitiis alicuius</i> <i>alicui veniam dare (alicuius rei)</i> <i>omnem humanitatem exuisse, abiecisse</i> (Lig. 5. 14) <i>omnem humanitatis sensum amisisse</i> <i>omnis humanitatis expertem esse</i>	to excite some one's pity. to excite some one's pity. to arouse feelings of compassion in some one. to be touched with pity. to implore a person's sympathy, pity. to be indulgent to a person's faults. to pardon some one. to be quite insensible to all feelings of humanity. to be quite insensible of all feelings to humanity. to be absolutely wanting in sympathy.
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¹⁸⁹ Att. 1. 4. 5 *crebras exspectiones tui commoves*—i.e. you are leading us to expect your arrival.

<i>omnem humanitatem ex animo extirpare</i> (Amic. 13. 48)	to stifle, repress all humane sentiments in one's mind.
<i>nullam partem sensus habere</i>	to possess not the least spark of feeling.
<i>crudelitate uti</i> (vid. sect. VI. 8, note <i>uti...</i>)	to behave with cruelty.
<i>crudelitatem exercere in aliquo</i>	to exercise one's cruelty on some one.
<i>crudelitatem adhibere in aliquem</i>	to exercise one's cruelty on some one.
<i>animadvertere in aliquem</i>	to inflict punishment on a person.

9. Love—Longing—Admiration—Enthusiasm

<i>carum habere aliquem</i>	to feel affection for a person.
<i>in amore habere aliquem</i>	to feel affection for a person.
<i>amore prosequi, amplecti aliquem</i>	to feel affection for a person.
<i>carum esse alicui</i>	to be dear to some one.
<i>carum atque iucundum esse alicui</i>	to be dear to some one.
<i>adamasse aliquem</i> (only in Perf. and Plup.) (Nep. Dion 2. 3)	to become devoted to some one.
<i>aliquem toto pectore,</i> ¹⁹⁰ <i>ut dicitur, amare</i> (Leg. 18. 49)	to love some one very dearly, with all one's heart.
<i>aliquem ex animo</i> or <i>ex animi sententia amare</i> (Q. Fr. 1. 1. 5)	to love deeply.
<i>amore captum, incensum, inflammatum esse, ardere</i>	to be fired with love.
<i>amorem ex animo eicere</i>	to banish love from one's mind.
<i>mel ac deliciae alicuius</i> (Fam. 8. 8. 1)	somebody's darling.
<i>amores et deliciae alicuius</i>	somebody's darling.
<i>in amore et deliciis esse alicui</i> (active in <i>deliciis habere aliquem</i>)	to be some one's favourite.
<i>aliquem in sinu gestare</i> (<i>aliquis est in sinu alicuius</i>) (Ter. Ad. 4. 5. 75)	to love and make a bosom friend of a person.
<i>aliquis, aliquid mihi curae</i> or <i>cordi</i> ¹⁹¹ <i>est</i>	somebody, something is never absent from my thoughts.
<i>curae habere aliquid</i>	to have laid something to heart; to take an interest in a thing.
<i>nihil antiquius</i> or <i>prius habeo quam ut</i> (<i>nihil mihi antiquius</i> or <i>potius est, quam ut</i>)	there is nothing I am more interested in than...
<i>desiderio alicuius rei teneri, affici</i> (more strongly <i>flagrare, incensum esse</i>)	to long for a thing, yearn for it.
<i>desiderio exardescere</i>	to be consumed with longing.
<i>admirationi esse</i>	to be admired.
<i>admiratione affici</i> ¹⁹²	to be admired.
<i>admirationem habere</i> (Quintil. 8. 2. 6)	to be admired.
<i>magna est admiratio alicuius</i>	some one is the object of much admiration.
<i>admirationem alicui movere</i>	to fill a person with astonishment.
<i>admiratione incensum esse</i>	to be fired with admiration.

¹⁹⁰ *pectus* metaphorically only occurs in isolated phrases, e.g. *toto pectore, cogitare, tremere*. Its commonest substitute is *animus*. Similarly *cor* metaphorically is only used in the phrase *cordi est*.

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¹⁹² *admiratione affici* also means "to be filled with admiration."

<i>admirabilia</i> (= παράδοξα)	paradoxes; surprising things.
<i>studio ardere alicuius</i> or <i>alicuius rei</i> (<u>De Or. 2. 1. 1</u>)	to have enthusiasm for a person or thing.
<i>studio alicuius rei aliquem incendere</i>	to make some one enthusiastic for a thing.
<i>ardor, inflammatio animi, incitatio mentis, mentis vis incitator</i>	enthusiasm.
<i>ardorem animi restinguere</i>	to damp, chill enthusiasm.
<i>ardor animi resēdit, consedit</i>	his enthusiasm has abated, cooled down.

10. Belief—Confidence—Loyalty—Protection—Promise—Veracity (*fides, fiducia*)

<i>fidem</i> ¹⁹³ <i>habere alicui</i>	to believe a person.
<i>fidem alicuius rei facere alicui</i>	to make some one believe a thing.
<i>fidem tribuere, adiungere alicui rei</i>	to believe in, trust in a thing.
<i>fidem abrogare, derogare alicui</i>	to rob a person of his credit.
<i>fidem alicuius imminuere, infirmare</i> (opp. <i>confirmare</i>)	to weaken, destroy a man's credit.
<i>fiduciam in aliquo ponere, collocare</i>	to put confidence in some one.
<i>confidere alicui</i> (but <i>aliqua re</i>)	to put confidence in some one.
<i>fiduciam (alicuius rei) habere</i>	to have great confidence in a thing.
<i>fiducia sui</i> (<u>Liv. 25. 37</u>)	self-confidence.
<i>committere aliquid alicui</i> or <i>alicuius fidei</i>	to entrust a thing to a person's good faith.
<i>totum se committere, tradere alicui</i>	to put oneself entirely in some one's hands.
<i>fidem colere, servare</i>	to preserve one's loyalty.
<i>fidem praestare alicui</i>	to keep faith with a person, keep one's word.
<i>in fide manere</i> (<u>B. G. 7. 4. 5</u>)	to remain loyal.
<i>fidem laedere, violare, frangere</i>	to break one's word.
<i>fidem alicuius labefactare</i> (<u>Cluent. 60. 194</u>)	to make a person waver in his loyalty.
<i>de fide deducere</i> or <i>a fide abducere aliquem</i>	to undermine a person's loyalty.
<i>fide data et accepta</i> (<u>Sall. Iug. 81. 1</u>)	having exchanged pledges, promises.
<i>se conferre, se tradere, se permittere in alicuius fidem</i>	to put oneself under some one's protection.
<i>confugere ad aliquem, ad fidem alicuius</i>	to flee for refuge to some one.
<i>in fidem recipere aliquem</i> (<u>B. G. 2. 15. 1</u>)	to take a person under one's protection.
<i>fidem alicuius obsecrare, implorare</i>	to implore some one's protection.
<i>fidem addere alicui rei</i>	to confirm, ratify, sanction something.
<i>fidem publicam dare, interponere</i> (<u>Sall. Iug. 32. 1</u>)	to guarantee the protection of the state; to promise a safe-conduct.
<i>fidem dare alicui</i> (opp. <i>accipere</i>) (c. Acc. c. Inf.)	to give one's word that...
<i>fidem servare</i> (opp. <i>fallere</i>)	to keep one's word (not <i>tenere</i>).
<i>fidem persolvere</i>	to fulfil a promise.
<i>fidem (promissum) praestare</i>	to fulfil a promise.

¹⁹³ *fides* has six principal meanings. A. subjectively—(1) in an active sense, belief, confidence, which some one holds; (2) passive, veracity, credit which one enjoys; (3) neutral, good faith, sincerity, loyalty, conscientiousness, and especially of the protection which one expects by appealing to a man's loyalty. B. (4) active, ratification, sanction; (5) passive, the thing promised, surety, guarantee; (6) neutral, authenticity, certitude, truth of a thing. Cf. Haacke, Lat Stil. 40-41.

<i>fidem interponere</i> (Sall. Iug. 32. 5)	to pledge one's word to...
<i>fidem prodere</i>	to break one's word.
<i>fidem frangere</i>	to break one's word.
<i>promisso stare</i>	to abide by one's undertaking.
<i>fide obstrictum teneri</i> (Pis. 13. 29)	to be bound by one's word; to be on one's honour.
<i>fidem facere, afferre alicui rei</i> (opp. <i>demere, de-, abrogare fidem</i>)	to make a thing credible.
<i>aliquid fidem habet</i> (vid. also <i>fides</i> under sect. VII., History)	a thing finds credence, is credible.
<i>sponsoriam facere, sponsorem esse pro aliquo</i>	to be security for some one.
<i>praestare aliquem, aliquid, de aliqua re</i> or Acc. c. Inf.	to be answerable for a person, a thing.

11. Suspicion—Presentiment

<i>suspicionem movere, excitare, inicere, dare alicui</i>	to rouse a person's suspicions.
<i>suspicionem habere de aliquo</i>	to suspect a person.
<i>suspicionem alicuius rei habere</i>	to be suspected of a thing.
<i>suspicio (alicuius rei) cadit in aliquem, pertinet ad aliquem</i>	a suspicion falls on some one.
<i>aliquem in suspicionem adducere (alicui), aliquem suspectum reddere</i>	to make a person suspected.
<i>in suspicionem vocari, cadere</i>	to become the object of suspicion.
<i>in suspicionem alicui venire</i>	to be suspected by some one.
<i>suspicionem a se remove, depellere, propulsare</i> (Verr. 3. 60. 140)	to clear oneself of a suspicion.
<i>suspicionem ex animo delere</i>	to banish all feeling of prejudice from the mind.
<i>suspicio insidet in animo ejus</i>	he is in a suspicious mood.
<i>suspicio ei penitus inhaeret</i>	he is in a suspicious mood.
<i>suspicio tenuissima, minima</i>	the faintest suspicion.
<i>a suspicione alicuius rei abhorrere</i>	to have no presentiment of a thing.
<i>animus praesāgit malum</i>	my mind forebodes misfortune.
<i>animus praesagio malum</i>	my mind forebodes misfortune.

12. Hatred—Jealousy—Envy

<i>invisum esse alicui</i>	to be hated by some one.
<i>odio, invidiae esse alicui</i>	to be hated by some one.
<i>in invidia esse alicui</i>	to be hated by some one.
<i>in odio esse apud aliquem</i>	to be hated by some one.
<i>invidia flagrare, premi</i>	to be detested.
<i>in odium, in invidiam venire alicui</i>	to incur a person's hatred.
<i>invidiam colligere (aliqua re)</i>	to incur a person's hatred.
<i>alicuius odium subire, suscipere, in se convertere, sibi conflare</i>	to incur a person's hatred.
<i>in alicuius odium incurrere</i>	to incur a person's hatred.
<i>in invidiam, odium (alicuius) vocare aliquem</i>	to make a person odious, unpopular.

<i>in invidiam adducere aliquem</i>	to make a person odious, unpopular.
<i>invidiam alicui conflare</i> (Catil. 1. 9. 23)	to make a person odious, unpopular.
<i>invidiam, odium ex-, concitare alicui, in aliquem</i>	to make a person odious, unpopular.
<i>capitali odio dissidere ab aliquo</i> (De Am. 1. 2)	to be separated by a deadly hatred.
<i>odium explere aliqua re</i> (Liv. 4. 32)	to glut one's hatred.
<i>odium implacabile suscipere in aliquem</i>	to conceive an implacable hatred against a man.
<i>odio or invidia alicuius ardere</i>	to be consumed with hatred.
<i>odium inveteratum habere in aliquem</i> (Vat. 3. 6)	to cherish an inveterate animosity against some one.
<i>odio inflammatum, accensum esse</i>	to be fired with a passionate hatred.
<i>odium alicuius inflammare</i>	to kindle hatred in a person's heart; to fill some one with hatred (not <i>implere</i> , <i>vid.</i> sect. IX. 2, note <i>gaudio...</i>).
<i>odium restinguere, extinguere</i>	to stifle, drown one's hatred.

13. Discontent—Anger—Revenge—Fury

<i>aegre, graviter, moleste, indigne ferre aliquid</i>	to be discontented, vexed at a thing; to chafe.
<i>indignitas, atrocitas rei</i> (Mur. 25. 51)	the revolting nature of an action.
<i>o facinus indignum!</i> (Ter. Andr. 1. 1. 118)	monstrous!
<i>ira incensum esse</i>	to be fired with rage.
<i>iracundia inflammatum esse</i>	to be fired with rage.
<i>ira ardere</i> (Flacc. 35. 88)	to be fired with rage.
<i>iracundia exardescere, effervesce</i>	to be transported with passion.
<i>iracundia efferi</i>	to be carried away by one's anger.
<i>ira defervescit</i> (Tusc. 4. 36. 78)	his anger cools.
<i>virus acerbitalis suae effundere in aliquem</i> (De Amic. 23. 87)	to vent one's anger, spite on some one.
<i>iram in aliquem effundere</i>	to vent one's anger, spite on some one.
<i>iram, bilem evomere in aliquem</i>	to vent one's anger, spite on some one.
<i>irae indulgere</i> (Liv. 23. 3)	to give free play to one's anger.
<i>praecipitem in iram esse</i> (Liv. 23. 7)	to be short-tempered; to be prone to anger.
<i>animum explere</i>	to cool one's anger.
<i>iracundiam continere, cohibere, reprimere</i>	to restrain, master one's passion.
<i>iram restinguere, sedare</i>	to calm one's anger.
<i>animum alicuius ab iracundia revocare</i>	to prevent some one from growing angry, appease his anger.
<i>stomachum, bilem alicui movere</i>	to excite a person's wrath.
<i>ulcisci aliquem,</i> ¹⁹⁴ <i>poenas expetere ab aliquo</i>	to revenge oneself on some one.
<i>ulcisci aliquid, poenas alicuius rei expetere</i>	to revenge oneself for a thing.
<i>ulcisci aliquem pro aliquo or pro aliqua re</i>	to revenge oneself on another for a thing or on some one's behalf.
<i>poenas alicuius or alicuius rei repetere ab aliquo</i>	to revenge oneself on another for a thing or on some one's behalf.

¹⁹⁴ *ulcisci aliquem* also means to avenge some one; to exact satisfaction on his behalf.

iniurias persequi (Verr. 2. 3. 9)
impellere aliquem in furorem
furore inflammari, incendi
furore incensus, abreptus, impulsus
indignatio aliquem incedit
indignationes (Liv. 25. 1. 9)

to avenge an insult.
to make some one furious.
to become furious.
in a transport of rage.
to be filled with indignation.
signs of irritation, of discontent.

X. Virtues and Vices

1. Virtue—Morality

vita honesta (turpis)
honestam expetere; turpia fugere
virtute praeditum, ornatum esse (opp. *vitiis*
obrutum esse)
viam virtutis ingredi (Off. 1. 32. 118)
*omnia consilia et facta ad virtutem referre*¹⁹⁵
 (Phil. 10. 10. 20)
virtutem sequi, virtutis studiosum esse
virtutis perfectae perfecto munere fungi
 (Tusc. 1. 45. 109)
virtutem pristinam retinere
nihil ex pristina virtute remittere
*summum bonum*¹⁹⁶ *in virtute ponere*
virtus hoc habet, ut...
a virtute discedere or deficere
honestatem deserere
a maiorum virtute desciscere, degenerare,
deflectere
a parentibus degenerare
corrumpi, depravari
excitare aliquem ad virtutem

bonitas (Fin. 5. 29. 65)
naturae bonitas (Off. 1. 32. 118)
naturae bona

a virtuous (immoral) life.
to follow virtue; to flee from vice.
to be virtuous.
to walk in the ways of virtue.
to make virtue the standard in every thought
and act.
to strive to attain virtue.
to live a perfect life.
to live as scrupulously moral a life as ever.
to live as scrupulously moral a life as ever.
to consider virtue the highest good.
this is a characteristic of virtue, it...
to deviate from the path of virtue.
to deviate from the path of virtue.
to deteriorate.
to degenerate (from one's ancestors).
to be demoralised, corrupted.
to rouse in some one an enthusiasm for
virtue.
kindheartedness.
innate goodness, kindness.
natural advantages.

2. Vice—Crime

omni vitio carere
vitia erumpunt (in aliquem) (De Amic. 21.
76)
animum vitiis dedere
vitiis, sceleribus contaminari or *se*

to be free from faults.
his vices betray themselves.
to abandon oneself to vice.
to be tainted with vice.

¹⁹⁵ For "thoughts and deeds," cf. Or. 3. 43. 182 *mores instituta et facta*; Prov. Cons. 8. 20 *consilia et facta*; Fin. 2. 14. 5 *studia et facta*; Verr. 5. 14. 35 *mentes hominum et cogitationes*.

¹⁹⁶ Note too *finis bonorum et malorum* = the highest good and the greatest evil.

<i>contaminare</i> (<u>Off. 3. 8. 37</u>)	
<i>vitiis, sceleribus inquinatum, contaminatum, obrutum esse</i>	to be vicious, criminal.
<i>vitia exstirpare et funditus tollere</i>	to eradicate vice.
<i>vita omnibus flagitiis,¹⁹⁷ vitiis dedita</i>	a life defiled by every crime.
<i>vita omnibus flagitiis inquinata</i>	a life defiled by every crime.
<i>natura proclivem esse ad vitia</i>	to have a natural propensity to vice.
<i>scelera moliri</i> (<u>Att. 7. 11</u>)	to meditate crime.
<i>scelus facere, committere</i>	to commit crime.
<i>facinus facere, committere</i>	to do a criminal deed.
<i>scelere se devincire, se obstringere, astringi</i>	to commit a crime and so make oneself liable to the consequences of it.
<i>scelus (in se) concipere, suscipere</i>	to commit a crime and so make oneself liable to the consequences of it.
<i>scelus edere in aliquem</i> (<u>Sest. 26. 58</u>)	to commit a crime against some one.
<i>scelus scelere cumulare</i> (<u>Catil. 1. 6. 14</u>)	to heap crime on crime.
<i>scelus¹⁹⁸ supplicio expiare</i>	to expiate a crime by punishment.

3. Desire—Passion—Self-Control

<i>cupiditate alicuius rei accensum, inflammatum esse</i>	to be fired with desire of a thing.
<i>cupiditate alicuius rei ardere, flagrare</i>	to have an ardent longing for a thing.
<i>cupiditatem alicuius accendere</i>	to rouse a person's interest, cupidity.
<i>aliquem ad cupiditatem incitare</i>	to rouse a person's interest, cupidity.
<i>aliquem cupiditate inflammare</i>	to rouse a person's interest, cupidity.
<i>cupiditatibus occaecari</i> (<u>Fin. 1. 10. 33</u>)	to be blinded by passions.
<i>libidine ferri</i>	to be carried away by one's passions.
<i>se (totum) libidinibus dedere</i>	to abandon oneself (entirely) to debauchery.
<i>cupiditatibus servire, pārēre</i>	to be the slave of one's desires.
<i>praecipitem ferri aliqua re</i> (<u>Verr. 5. 46. 121</u>)	to be carried away by something.
<i>homo impotens sui</i>	a man of no self-control, self-indulgent.
<i>homo effrenatus, intemperans</i>	a man of no self-control, self-indulgent.
<i>sibi imperare or continere et coercere se ipsum</i>	to have self-control; to restrain oneself, master one's inclinations.
<i>animum regere, coercere, cohibere</i>	to have self-control; to restrain oneself, master one's inclinations.
<i>animum vincere</i> (<u>Marcell. 3. 8</u>)	to have self-control; to restrain oneself, master one's inclinations.
<i>imperare cupiditatibus</i>	to overcome one's passions.
<i>coercere, cohibere, continere, domitas habere cupiditates</i>	to overcome one's passions.
<i>refrenare cupiditates, libidines</i>	to bridle one's desires.
<i>effrenatae cupiditates</i>	unrestrained, unbridled lust.
<i>indomitae animi cupiditates</i>	unrestrained, unbridled lust.
<i>cupiditates explere, satiare</i>	to satisfy one's desires.

¹⁹⁷ *flagitium* is a crime against oneself, e.g. drunkenness. *scelus* is a sin against society at large, e.g. theft, murder. *nefas* a sin against God, e.g. sacrilege, parricide. *facinus* any unusual action, then generally a crime, outrage.

¹⁹⁸ detto

libidinem alicuius excitare
libido dominatur (Or. 65. 219)
libido consēdit
cupiditates deferbuerunt (Cael. 18. 43)
animi perturbationes extirpare

to arouse some one's lust.
the passions win the day.
the storm of passion has abated.
the passions have cooled down.
to eradicate passion from the mind.

4. Wrong—Insult—Outrage—Offence

iniuriam inferre, facere alicui
iniuria afficere aliquem
iniuria lacessere aliquem
iniuria abstinere (Off. 3. 17. 72)
iniuriam accipere
iniuriam ferre, pati
iniurias defendere, repellere, propulsare
iniurias neglegere
ab iniuria aliquem defendere
satisfacere alicui pro (de) iniuriis
contumelia aliquem afficere
voces (verba) contumeliosae
verborum contumeliae
contumeliosis vocibus prosequi aliquem (vid. sect. VI. 11, note *Prosequi...*)
maledictis aliquem onerare, lacerare
offendere aliquem, alicuius animum
offendere apud aliquem (Cluent. 23. 63)
in offensionem alicuius incurrere (Verr. 1. 12. 35)
offendi aliqua re (animus offenditur)
offendere in aliquo (Mil. 36. 99)
*offendere*¹⁹⁹ *in aliqua re* (Cluent. 36. 98)
offensionem habere
res habet aliquid offensionis

to wrong a person.
to wrong a person.
to provoke a person by a gratuitous insult.
to refrain from doing a wrong, an injustice.
to be the victim of an injustice.
to suffer wrong.
to repel an injury.
to leave a wrong unpunished, to ignore it.
to protect any one from wrong.
to give some one satisfaction for an injury.
to insult some one.
insulting expressions.
insulting expressions.
to use insulting expressions to any one.
to heap abuse on some one.
to hurt some one's feelings.
to hurt some one's feelings.
to hurt some one's feelings.
to feel hurt by something.
to have something to say against a person, to object to him.
to take a false step in a thing; to commit an indiscretion.
to give offense to, to shock a person (used of things, vid. sect. V. 18).
there is something repulsive about the thing.

5. Violence—Ambuscade—Threats

vim adhibere, facere alicui
vim inferre alicui
vim et manus afferre alicui (Catil. 1. 8. 21)
vim vi depellere
vi vim illatam defendere
insidias collocare, locare (Mil. 10. 27)
insidias alicui parare, facere, struere, instruere, tendere

to use violence against some one.
to do violence to a person.
to kill with violence.
to meet force by force.
to meet force by force.
to set an ambuscade.
to waylay a person.

¹⁹⁹ Notice too *offendere caput* (Quintil. 6. 3. 67), *pedem* (B. Hisp. 23), to strike one's head, foot against anything; *offendere aliquem imparatum* (Fam. 2. 3), to find some one unprepared, cf. καταλαμβειν.

<i>aliquem in insidiis locare, collocare, ponere</i>	to place some one in ambush.
<i>aliquem in insidias elicere, inducere</i>	to draw some one into an ambush.
<i>subsistere in insidiis (Mil. 19. 49)</i>	to place oneself in ambush.
<i>minitari (minari) alicui mortem, crucem et tormenta, bellum</i>	to threaten some one with death, crucifixion, torture, war.
<i>minitari alicui igni ferroque (Phil. 13. 9. 21)</i>	to threaten with fire and sword.
<i>denuntiare²⁰⁰ bellum, caedem (Sest. 20. 46)</i>	to threaten war, carnage.
<i>minas iacere, iactare</i>	to use threats.
<i>minis uti</i>	to use threats.

6. Appearance—Deceit—Falsehood—Derision

<i>speciem alicuius rei habere</i>	to have the appearance of something.
<i>speciem alicuius rei praeberere</i>	to give the impression of...; have the outward aspect of...
<i>speciem prae se ferre²⁰¹</i>	to give the impression of...; have the outward aspect of...
<i>in speciem</i>	apparently; to look at.
<i>specie (De Amic. 13. 47)</i>	apparently; to look at.
<i>per speciem (alicuius rei)</i>	apparently; to look at.
<i>per simulationem, simulatione alicuius rei</i>	under pretext, pretence of...
<i>simulare morbum</i>	to pretend to be ill.
<i>dissimulare²⁰² morbum</i>	to pretend not to be ill.
<i>aliquis simulat aegrum or se esse aegrum</i>	some one feigns illness.
<i>aliter sentire ac loqui (aliud sentire, aliud loqui)</i>	to think one thing, say another; to conceal one's opinions.
<i>per dolum (B. G. 4. 13)</i>	by craft.
<i>dolis et fallaciis (Sall. Cat. 11. 2)</i>	by the aid of fraud and lies.
<i>sine fuco ac fallaciis (Att. 1. 1. 1)</i>	without any disguise, frankly.
<i>verba dare alicui (Att. 15. 16)</i>	to deceive a person, throw dust in his eyes.
<i>mendacium dicere</i>	to tell lies.
<i>falsa (pro veris) dicere</i>	to tell lies.
<i>ludere, irridere, deridere aliquem</i>	to make sport of, rally a person.
<i>illudere alicui or in aliquem (more rarely aliquem)</i>	to make sport of, rally a person.
<i>ludibrio esse alicui</i>	to serve as some one's butt.
<i>in ludibrium verti (Tac. Ann. 12. 26)</i>	to become an object of ridicule; to be laughed at.
<i>omnibus artibus aliquem ludificari, eludere</i>	to fool a person thoroughly.
<i>per ludibrium</i>	in sport, mockery.

²⁰⁰ "Threaten" in the sense of to be at hand, to be imminent, is rendered by some such word as *imminere, impendere, instare*, e.g. *bellum imminet*. For the meaning to seem likely, to promise, cf. *coniuratio rem publicam perversura videtur*, the conspiracy threatens to overthrow the state.

²⁰¹ *prae se ferre* followed by Acc. and Inf. = to manifest, display, e.g. *Romanum esse semper prae me tuli*.

²⁰² *simulo* = I pretend to be what I am not, cf. ἀλαζών, a braggart; *dissimulo* = I pretend not to be what I am, cf. εἰρων, a mock-modest person. *Quae non sunt simulo, quae sunt ea dissimulantur*.

7. Duty—Inclination

<i>officium suum facere, servare, colere, tueri, exsequi, praestare</i>	to do one's duty.
<i>officio suo satisfacere</i> (<u>Div. in Caec. 14. 47</u>)	to do one's duty.
<i>officio suo fungi</i>	to do one's duty.
<i>omnes officii partes exsequi</i>	to fulfil one's duty in every detail.
<i>nullam officii partem deserere</i>	to fulfil one's duty in every detail.
<i>diligentem esse in retinendis officiis</i>	to be exact, punctual in the performance of one's duty.
<i>officium suum deserere, negligere</i>	to neglect one's duty.
<i>ab officio discedere</i>	to neglect one's duty.
<i>de, ab officio decedere</i>	to neglect one's duty.
<i>officio suo deesse</i> (<u>Fam. 7. 3</u>)	to neglect one's duty.
<i>ad officium redire</i>	to return to one's duties.
<i>in officio manere</i> (<u>Att. 1. 3</u>)	to remain faithful to one's duty.
<i>contra officium est c. Inf.</i>	it is a breach of duty to...
<i>ab officio abduci, avocari</i>	to let oneself be perverted from one's duty.
<i>salvo</i> ²⁰³ <i>officio</i> (<u>Off. 3. 1. 4</u>)	without violating, neglecting one's duty.
<i>multa et magna inter nos officia</i> ²⁰⁴ <i>intercedunt</i> (<u>Fam. 13. 65</u>)	we are united by many mutual obligations.
<i>in aliquem officia conferre</i>	to be courteous, obliging to some one.
<i>aliquem officiis suis complecti, prosequi</i>	to be courteous, obliging to some one.
<i>officiosum esse in aliquem</i>	to be courteous, obliging to some one.
<i>litterae officii or humanitatis plenae</i>	a most courteous letter.
<i>studere alicui rei, studiosum esse alicuius rei</i>	to have an inclination for a thing.
<i>studio alicuius rei teneri</i>	to have an inclination for a thing.
<i>propensum, proclivem esse ad aliquid</i> (opp. <i>alienum, aversum esse, abhorrere ab aliqua re</i>)	to have an inclination for a thing.
<i>studiis suis obsequi</i> (<u>De Or. 1. 1. 3</u>)	to follow one's inclinations.
<i>sibi or ingenio suo indulgere</i> (<u>Nep. Chabr. 3</u>)	to indulge one's caprice.

8. Reason—Conscience—Remorse

<i>rationis participem</i> (opp. <i>expertem</i>) <i>esse</i>	to be endowed with reason.
<i>ratione praeditum esse, uti</i>	to be endowed with reason.
<i>prudenter, considerate, consilio agere</i> (opp. <i>temere, nullo consilio, nulla ratione</i>)	to act reasonably, judiciously.
<i>sapere</i> (<u>Off. 2. 14. 48</u>)	to be a man of sense, judgment.
<i>resipiscere</i> (<u>Att. 4. 5. 2</u>)	to recover one's reason, be reasonable again.
<i>ad sanitatem reverti, redire</i>	to recover one's reason, be reasonable

²⁰³ Notice *salvis legibus* (Fam. 1. 4), without breaking the law; *salva fide* (Off. 3. 4. 44), without breaking one's word.

²⁰⁴ *officium* is used of anything which one feels bound to do, either on moral grounds or from a desire to please others (especially those in authority). Thus the word denotes not merely duty, sense of duty, faithful performance of duty, submissiveness (cf. sect. xvi. 13), but also courteous, obliging behaviour, complaisance, mark of respect. Objectively it has the meaning of an office, service, command, e.g. *officium maritimum*.

<i>ad bonam frugem se recipere</i>	again. to recover one's reason, be reasonable again.
<i>ad sanitatem adducere, revocare aliquem</i>	to bring some one back to his senses.
<i>satin (= satisne) sanus es?</i>	are you in your right mind?
<i>rationi repugnare</i>	to be contrary to all reason.
<i>conscientia recta, recte facti (factorum), virtutis, bene actae vitae, rectae voluntatis</i>	a good conscience.
<i>mens bene sibi conscia</i>	a good conscience.
<i>conscientia mala or peccatorum, culpae, sceleris, delicti</i>	a guilty conscience.
<i>animus male sibi conscius</i>	a guilty conscience.
<i>nullius culpae sibi conscius esse</i>	to be conscious of no ill deed.
<i>conscientia morderi (Tusc. 4. 20. 45)</i>	to be conscience-stricken.
<i>conscientiae maleficiorum stimulant aliquem</i>	his guilty conscience gives him no rest.
<i>conscientia mala angi, excruciaci</i>	to be tormented by remorse.
<i>(mens scelerum furiis agitatur)</i>	to be tormented by remorse.
<i>conscientia recte factorum erigi</i>	to congratulate oneself on one's clear conscience.
<i>Furiae agitant et vexant aliquem</i>	the Furies harass and torment some one.

9. Measure—Standard—Limit—Moderation

<i>modum tenere, retinere²⁰⁵, servare, adhibere</i>	to observe moderation, be moderate.
<i>omnia modice agere</i>	to be moderate in all things, commit no excess.
<i>modum facere, statuere, constituere alicui rei or alicuius rei</i>	to set a limit to a thing.
<i>modum transire</i>	to pass the limit.
<i>extra modum prodire</i>	to pass the limit.
<i>ultra modum²⁰⁶ progredi</i>	to pass the limit.
<i>metiri, ponderare, aestimare, iudicare aliquid (ex) aliqua re</i>	to measure something by the standard of something else; to make something one's criterion.
<i>dirigere or referre aliquid ad aliquam rem</i>	to measure something by the standard of something else; to make something one's criterion.
<i>fines certos terminosque constituere</i>	to impose fixed limitations.
<i>terminis circumscribere aliquid</i>	to set bounds to a thing, limit it.
<i>moderatum, continentem esse</i>	to behave with moderation.
<i>moderatum se praeberere</i>	to behave with moderation.
<i>temperantia uti</i>	to behave with moderation.
<i>moderationem, modum adhibere in aliqua re</i>	to show moderation in a matter.
<i>moderari aliquid (Flacc. 5. 12)</i>	to show moderation in a matter.
<i>modice ac sapienter</i>	with moderation and judgment.

²⁰⁵ In the original book is *retineri*. I transcribed this as *retinere*, following the Latin text of the French edition (*Phraséologie Latine*, translation by Charles Pascal, 5th ed., 1942, Librairie C. Klincksieck, p. 212).

²⁰⁶ Only Livy and subsequent writers use *modum excedere*, and in the same way *supra modum*.

*sine modo; nullo modo adhibito
extra, praeter modum
mediocritatem tenere (Off. 1. 25. 89)*

with no moderation.
beyond all measure.
to observe the golden mean.

10. Morals—Immortality—Principles—Character

*homo bene (male) moratus
homo perditus
praecepta de moribus or de virtute
morum praecepta tradere alicui
de virtute praecipere alicui
mores corrupti or perditus
tam perditus or corruptis moribus
mores in dies magis labuntur (also with ad,
e.g. ad mollitiem)
severus morum castigator
aliquid abhorret a meis moribus (opp.
insitum [atque innatum] est animo or in
animo alicuius)
consilia et facta (cf. sect. X. 1, note For
"thoughts and deeds"...)
institutum tenere
ratione; animi quodam iudicio
vitae ratio bene ac sapienter instituta
meae vitae rationes ab ineunte aetate
susceptae (Imp. Pomp. 1. 1.)
certas rationes in agendo²⁰⁷ sequi
omnia temere agere, nullo iudicio uti
caeco impetu ferri
natura et mores; vita moresque; indoles
animi ingeniique, or simply ingenium,
indoles, natura, mores
vir constans, gravis (opp. homo inconstans,
levis)
sibi constare, constantem esse
animo mobili esse (Fam. 5. 2. 10)
aliquid est proprium alicuius
mobilitas et levitas animi*

a moral (immoral) man.
a depraved, abandoned character.
moral precepts.
to give moral advice, rules of conduct.
to give moral advice, rules of conduct.
moral corruption (not *corruptela morum*).
amongst such moral depravity.
immortality is daily gaining ground.

a stern critic of morals.
something is contrary to my moral sense,
goes against my principles.

thought and deed.

to remain true to one's principles.
on principle.
a sound and sensible system of conduct.
the principles which I have followed since I
came to man's estate.
to follow fixed principles of conduct.
to have no principles.
to have no principles.
character.

a man of character, with a strong
personality.
to be consistent.
to be inconsistent, changeable.
something is a characteristic of a man.
inconsistency; changeability.

XI. Religion

1. God—Worship

*numen (deorum) divinum
dei propitii (opp. irati)*

the sovereign power of the gods.
the favour of heaven.

²⁰⁷ Do not translate "to act, behave, conduct oneself" by *agere* without an object or an accompanying adverb, e.g. *bene, recte agere*; however, with the gerundive the adverb may be omitted, e.g. *agendum est, tempus agendi, celeritas in agendo*.

<i>superi; inferi</i>	the gods of the upper, lower world.
<i>inferi</i> (<i>Orcus</i> and <i>Tartarus</i> only poetical)	the world below.
<i>ad inferos descendere</i>	to descend to the world below.
<i>apud inferos esse</i>	to be in the lower world.
<i>aliquem ab inferis</i> or <i>a mortuis evocare,</i> <i>excitare</i> (passive <i>ab inferis exsistere</i>)	to summon some one from the dead.
<i>deos sancte, pie venerari</i>	to be an earnest worshipper of the gods.
<i>deum rite (summa religione) colere</i>	to honour the gods with all due ceremonial (very devoutly).
<i>cultus dei, deorum</i> (<u>N. D. 2. 3. 8</u>)	worship of the gods; divine service.
<i>sacra, res divinae, religiones, caerimoniae</i>	ritual; ceremonial.
<i>rebus divinis interesse</i> (<u>B. G. 6. 13</u>)	to take part in divine service (of the priest).
<i>sacris adesse</i>	to be present at divine service (of the people).
<i>sacris initiari</i> (<u>Quintil. 12. 10. 14</u>)	to be initiated into the mysteries of a cult.
<i>templa deorum adire</i>	to make a pilgrimage to the shrines of the gods.
<i>numerus deorum obtinere</i> (<u>N. D. 3. 20</u>)	to be regarded as a god.
<i>aliquem in deorum numerum referre,</i> <i>reponere</i>	to deify a person.
<i>aliquem in deorum numero referre</i>	to consider as a god.
<i>aliquem divino honore colere</i>	to pay divine honours to some one.
<i>alicui divinos honores tribuere, habere</i>	to pay divine honours to some one.
<i>propius ad deos accedere</i> (<u>Mil. 22. 59</u>)	to approach the gods.
<i>supera et caelestia; humana et ceterioria</i>	heavenly things; earthly things.
<i>divinitus</i> (<u>De Or. 1. 46. 202</u>)	by divine inspiration (often = marvellously, excellently).
<i>divinitus accidit</i>	it happened miraculously.

2. Religion—Religious Scruple—Oath

<i>imbuere</i> (<i>vid. sect. VII. 7, note imbuere...</i>)	to inspire with religious feeling, with the fear of God.
<i>pectora religione</i> ²⁰⁸	
<i>audientium animos religione perfundere</i> (<u>Liv. 10. 388</u>)	to fill the souls of one's audience with devotion.
<i>religionem ex animis extrahere</i> (<u>N. D. 1. 43. 121</u>)	to banish devout sentiment from the minds of others.
<i>omnem religionem tollere, delere</i>	to annihilate all religious feeling.
<i>religionem labefactare</i> (<i>vid. sect. V. 7, note</i> <i>In Latin metaphor...</i>)	to shake the foundations of religion.
<i>religione obstrictos habere multitudinis</i> <i>animos</i> (<u>Liv. 6. 1. 10</u>)	to have power over the people by trading on their religious scruples.
<i>religionem alicui afferre, inicere, incutere</i>	to inspire some one with religious scruples.
<i>aliquid religioni habere</i> or <i>in religionem</i> <i>vertere</i>	to make a thing a matter of conscience, be scrupulous about a thing.
<i>aliquid in religionem alicui venit</i>	to make a thing a matter of conscience, be scrupulous about a thing.

²⁰⁸ *religio* (original meaning probably that which binds down, cf. *religo, leges, lictor*, etc.) denotes, subjectively, religious feeling, devotion, fear of God, religious scruple, conscientiousness. Objectively it means the object of religious fear, a sacred thing or place, also that which is contrary to the gods' will, a crime, sin, curse; lastly in an active sense a religious obligation, an oath.

<i>nulla religio</i>	absence of scruples, unconscientiousness.
<i>religionem externam suscipere</i>	to embrace a strange religion.
<i>novas religiones instituere</i>	to introduce a new religion, a new cult.
<i>bellum pro religionibus susceptum</i>	a religious war.
<i>violatas caerimonias inexpiabili religione sancire</i> (Tusc. 1. 12. 27)	to invoke an irrevocable curse on the profanation of sacred rites.
<i>iusiurandum dare alicui</i> ²⁰⁹	to swear an oath to a person.
<i>ex animi mei sententia iuro</i>	I swear on my conscience.
<i>iureiurando aliquem astringere</i>	to bind some one by an oath.
<i>iureiurando aliquem adigere</i>	to make some one take an oath.
<i>iureiurando ac fide se obstringere, ut</i>	to promise an oath to...
<i>iureiurando teneri</i> (Off. 3. 27. 100)	to be bound by oath.
<i>iusiurandum (religionem) servare, conservare</i>	to keep one's oath.
<i>periurium facere; peierare</i>	to commit perjury, perjure oneself.
<i>iusiurandum violare</i>	to break one's oath.

3. Belief—Unbelief—Superstition

<i>opinio dei</i>	belief in god.
<i>deum esse credimus</i>	we believe in the existence of a God.
<i>deos esse negare</i>	to deny the existence of the gods.
<i>insitas (innatas) dei cognitiones habere</i> (N. D. 1. 17. 44)	to have innate ideas of the Godhead; to believe in the Deity by intuition.
<i>omnibus innatum est et in animo quasi insculptum esse deum</i>	belief in God is part of every one's nature.
<i>natura in omnium animis notionem dei impressit</i> (N. D. 1. 16. 43)	Nature has implanted in all men the idea of a God.
<i>impietas</i>	unbelief.
<i>qui deum esse negat</i>	an atheist.
<i>superstitio mentes occupavit</i> (Verr. 4. 51. 113)	superstition has taken possession of their souls.
<i>superstitione imbutum esse</i>	to be tinged with superstition.
<i>superstitione teneri, constrictum esse, obligatum esse</i>	to be the slave of superstition.
<i>superstitionem funditus tollere</i>	to absolutely annihilate superstition.
<i>superstitionem radicitus or penitus evellere</i>	to destroy superstition root and branch.
<i>formidines</i>	superstitious fears; phantoms.

4. Prayers—Wishes—Vows

<i>precari aliquid a deo</i>	to pray to God.
<i>precari deum, deos</i>	to pray to God.
<i>supplicare deo</i> (Sall. Iug. 63. 1)	to pray to God.
<i>adhibere deo preces</i>	to pray to God.
<i>praeire verba (carmen)</i> (Liv. 31. 17)	to read prayers for the congregation to repeat.

²⁰⁹ *sacramentum dicere alicui* and *apud aliquem* = to take in some one's presence an oath to the standard, a military oath.

*(supinas) manus*²¹⁰ *ad caelum tendere*

favete ore, linguis = εὐφημεῖτε

preces facere

grates, laudes agere dis immortalibus

testari deos (Sull. 31. 86)

contestari deos hominesque

dis bene iuvantibus (Fam. 7. 20. 2)

*quod deus bene vertat!*²¹¹

quod di immortales omen avertant! (Phil. 44. 11)

quod abominor! (procul absit!)

di prohibeant, di meliora!

*quod bonum, faustum, felix, fortunatumque sit!*²¹² (Div. 1. 45. 102)

precari alicui bene (male) or omnia bona (mala), salutem

vota facere, nuncupare, suscipere, concipere

vota solvere, persolvere, reddere

voti damnari, compotem fieri

to raise the hands to heaven (attitude of prayer).

maintain a devout silence (properly, utter no ill-omened word).

to pray.

to thank, glorify the immortal gods.

to call the gods to witness.

to call gods and men to witness.

with the help of the gods.

and may God grant success!

and may heaven avert the omen! heaven preserve us from this!

God forbid!

heaven forbend!

may heaven's blessing rest on it.

to bless (curse) a person.

to make a vow.

to accomplish, pay a vow.

to have to pay a vow; to obtain one's wish.

5. Sacrifice—Festival

sacra, sacrificium facere (ἱερὰ ρέζειν), *sacrificare*

rem divinam facere (dis)

ture et odoribus incensis

rebus divinis (rite) perpetratis

to sacrifice.

to sacrifice.

with incense and perfumes.

after having performed the sacrifice (with due ritual).

sacrificium statum (solemne) (Tusc. 1. 47. 113)

sacra polluere et violare

victimias (oxen), hostias (smaller animals, especially sheep) *immolare, securi ferire, caedere, mactare*

deos placare (B. G. 6. 15)

manes expiare (Pis. 7. 16)

a periodically recurring (annual) sacrifice.

to profane sacred rites.

to slaughter victims.

to appease the anger of the gods.

to appease the manes, make sacrifice for departed souls.

to sacrifice human victims.

to make a sacrifice on the tomb of one's ancestors.

libare

diem festum agere (of an individual)

diem festum celebrare (of a larger number)

to offer libations.

to keep, celebrate a festival.

to keep, celebrate a festival.

²¹⁰ *supinus* = ὑπίσιος, bent backwards; *supinae manus*, with the palms turned up. The opposite of *supinus* is *pronus*, e.g. *puerum imponere equo pronom in ventrem, postea sedentem* (Varr.); *pecora quae natura prona finxit* (Sall.)

²¹¹ Note that these clauses with *quod* are parenthetical.

²¹² Sometimes abbreviated q. b. f. f. s.

<i>supplicationem indicere ad omnia pulvinaria</i> (Liv. 27. 4)	to proclaim a public thanksgiving at all the street-shrines of the gods.
<i>supplicationem quindecim dierum decernere</i> (Phil. 14. 14. 37)	to decree a public thanksgiving for fifteen days.
<i>supplicationem habere</i> (Liv. 22. 1. 15)	to celebrate a festival of thanksgiving.
<i>lectisternium facere, habere</i> (Liv. 22. 1. 18)	to hold a lectisternium.

6. Oracle—Prodigies—Auspices—Presage

<i>oraculum consulere</i>	to consult an oracle.
<i>oraculum petere (ab aliquo)</i>	to ask for an oracular response.
<i>mittere Delphos consultum</i>	to send and consult the oracle at Delphi.
<i>oraculum dare, edere</i>	to give an oracular response.
<i>responsum dare (vid. sect. VIII. 5, note Note to answer...), respondere</i>	to give an oracular response.
<i>oraculum Pythium (Pythicum)</i>	an oracle given by the Delphian Apollo (Apollo Pythius).
<i>vox Pythia (Pythica)</i> (Liv. 1. 56)	an oracle given by the Delphian Apollo (Apollo Pythius).
<i>prodigia procurare</i> ²¹³ (Liv. 22. 1)	to avert by expiatory sacrifices the effect of ominous portents.
<i>libros Sibyllinos adire, consulere, inspicere</i>	to consult the Sibylline books.
<i>augurium agere,</i> ²¹⁴ <i>auspicari</i> (N. D. 2. 4. 11)	to take the auspices, observe the flight of birds.
<i>de caelo servare</i> (Att. 4. 3. 3)	to observe the sky (<i>i.e.</i> the flight of birds, lightning, thunder, etc.)
<i>aves (alites, oscines)</i> ²¹⁵ <i>addicunt alicui</i> (opp. <i>abdicunt aliquid</i>)	the omens are favourable to some one.
<i>augures obnuntiant (consuli)</i> (Phil. 2. 33. 83)	the augurs announce an unfavourable sign.
<i>auspicato (rem gerere, urbem condere)</i>	after having duly taken the auspices.
<i>omen accipere</i> (opp. <i>improbare</i>)	to accept as a happy omen.
<i>accipere, vertere aliquid in omen</i>	to interpret something as an omen.
<i>faustis ominibus</i>	with favourable omens.
<i>omen infaustum, triste</i>	an evil omen; presage of ill.

XII. Domestic Life

1. The House and its different Parts

<i>domus necessariis rebus instructa</i>	a comfortably-furnished house.
<i>domus ruina</i> ²¹⁶ <i>impendet</i>	the house threatens to fall in (<i>vid.</i> sect. X. 5,

²¹³ *procurare*, a technical term of religious ceremonial = to avert by expiation; to take the necessary measures, observe the proper ceremony for appeasing the anger of the gods.

²¹⁴ Not *auspicia habere*, which means to have the right to take the auspices. As this right was usually combined with the right to command, we find such phrases as *ponere auspicia*, to give up a command; *imperio auspicioque alicuius*, *auspiciis alicuius*, under some one's command.

²¹⁵ In the science of augury, *alites* denoted birds which gave omens by their flight; *oscines* those which gave them by their cries.

<i>domus collapsura, corruitura (esse) videtur</i>	note "Threaten"...). the house threatens to fall in (<i>vid.</i> sect. X. 5, note "Threaten"...).
<i>domus subita ruina collapsa est</i>	the house suddenly fell in ruins.
<i>domum demoliri</i> (Top. 4. 22)	to demolish, raze a house.
<i>domus non omnes capit</i> ²¹⁷ (χ ω ρ ε ι ν)	the house is not large enough for all.
<i>domum frequentare</i> (Sall. Cat. 14. 7)	to be a regular visitor at a house.
<i>domus rimas agit</i>	the house walls are beginning to crack.
<i>apud eum sic fui tamquam domi meae</i> (Fam. 13. 69)	I felt quite at home in his house.
<i>apud aliquem esse</i>	to be at some one's house.
<i>tectum subire</i>	to enter the house.
<i>tecto, (in) domum suam aliquem recipere</i> (opp. <i>prohibere aliquem tecto, domo</i>)	to welcome to one's house (opp. to shut one's door against some one).
<i>domo pedem non efferre</i>	to never set foot out of doors.
<i>pedem limine efferre</i>	to cross the threshold.
<i>foras exire</i> (Plaut. Amph. 1. 2. 35)	to go out of the house.
<i>foras mittere aliquem</i>	to turn some one out of the house.
<i>in publico</i>	in the streets.
<i>in publicum prodire</i> (Verr. 2. 1. 31)	to show oneself in the streets, in public.
<i>publico carere, se abstinere</i>	to never appear in public.
<i>domi se tenere</i>	to never appear in public.
<i>deducere</i> ²¹⁸ <i>aliquem de domo</i>	to escort a person from his house.
<i>pro aris</i> ²¹⁹ <i>et focus pugnare, certare, dimicare</i>	to fight for hearth and home.
<i>domi</i> (opp. <i>foris</i>)	at home; in one's native country.
<i>ostium, fores pulsare</i>	to knock at the door.
<i>ostium, fores aperire, claudere</i>	to open, shut the door.
<i>fores obserare</i>	to bolt the door.
<i>ianuam effringere, revellere</i>	to burst open the door.
<i>valvas (portam) obstruere</i>	to barricade a door (a city-gate).

2. Domestic Matters—Property

<i>rem domesticam, familiarem administrare, regere, curare</i>	to keep house.
<i>rem or opes habere, bona possidere, in</i>	to possess means, to be well off.

²¹⁶ *ruina* = fall, overthrow (metaphor. e.g. *ruina rei publicae, ruinae fortunarum*, Catil. 1. 6. 14). In plur. it is used of the ruins, débris resulting from an overthrow, e.g. *urbs strata ruinis*, a town in ruins; *fumantes ruinae urbis*. For "ruins" in the sense of remains of old buildings use *parietinae*.

²¹⁷ Also metaph. e.g. *Macedonia te no capit*.

²¹⁸ Notice too *deducere coloniam; deducere naves*, to launch ships, opposed to *subducere* = to beach a boat; *deducere adulescentes ad virum clarissimum* (De Am. 1. 1); *deducere de sententia aliquem; rem in eum locum deducere, ut...; de capite deducere* (opp. *addere*) *quod pernumeratum est* = to subtract from the capital the amount paid; *deducere aliquem*, to escort a person from his province to Rome.

²¹⁹ At Rome there were altars not only in the temples but also in the streets and in private houses. In a house there were usually two—one in the court, the altar of the *Penates*; another in the *atrium* on a small hearth (*focus*), this was the altar of the *Lares*. Hence *arae focique* = the altars and hearths of the *Lares* and *Penates*.

<i>bonis esse</i>	to be very rich.
<i>opibus, divitiis, bonis, facultatibus abundare</i>	to manage one's affairs, household, property well or ill.
<i>rem bene (male) gerere</i> ²²⁰ (<i>vid. sect. XVI. 10a</i>)	to manage one's affairs, household, property well or ill.
<i>rem familiarem tueri</i>	to neglect, mismanage one's household matters.
<i>rem familiarem neglegere</i>	to be economical.
<i>diligentem, frugi esse</i>	a careful master of the house.
<i>diligens paterfamilias</i>	a good, useful slave.
<i>frugi</i> ²²¹ (<i>opp. nequam</i>) <i>servus</i>	to be a strict disciplinarian in one's household.
<i>severum imperium in suis exercere, tenere</i> (<i>De Sen. 11. 37</i>)	to come into the possession of something.
<i>in possessionem alicuius rei venire</i>	to take forcible possession of a thing.
<i>in possessionem alicuius rei invadere</i>	to turn a person out of his house, his property.
<i>expellere aliquem domo, possessionibus pellere</i>	to dispossess a person.
<i>demovere, deicere aliquem de possessione</i>	to drive a person out of house and home.
<i>exturbare aliquem omnibus fortunis, e possessionibus</i>	to drive a person out of house and home.
<i>evertere aliquem bonis, fortunis patriis</i>	to give up a thing to some one else.
<i>possessione alicuius rei cedere alicui</i> (<i>Mil. 27. 75</i>)	movable, personal property.
<i>res, quae moveri possunt; res moventes</i> ²²² (<i>Liv. 5. 25. 6</i>)	property in land; real property.
<i>fundi</i>	

3. Habitation—Clothing

<i>habitare</i> ²²³ <i>in domo alicuius, apud aliquem</i> (<i>Acad. 2. 36. 115</i>)	to live in some one's house.
<i>domicilium (sedem ac domicilium) habere in aliquo loco</i>	to dwell in a certain place.
<i>sedem collocare alicubi</i> (<i>Rep. 2. 19. 34</i>)	to take up one's abode in a place, settle down somewhere.
<i>sedem ac domicilium (fortunas suas) constituere alicubi</i>	to take up one's abode in a place, settle down somewhere.

²²⁰ *rem gerere* = generally to manage one's affairs. Then specially—(1) to do business (of commercial men); (2) to administer one's estate; (3) to hold a command (of a general in the field). *res gerere* plur. = to carry out, accomplish undertakings, used specially of political activity.

²²¹ *frugi* is an old case-form (either locative or dative) from an obsolete nominative *frux*. Cf. *bonae frugi esse*, to be useful; *ad bonam frugem se recipere*, to come to one's senses (*Cael. 12. 28*).

²²² *res moventes*, *movere* is apparently sometimes used intransitively, e.g. *terra movet* (*Liv. 35. 40; 40. 59*), but here *moventes* is probably the participle of the middle *moveri* (cf. *res quae moveri possunt*). For parallel examples of a middle verb with a participle present or a gerundive cf. *Fin. 2. 10. 31* *utra voluptate stante an movente?* *Suet. Claud. 28* *lecticam per urbem vehendi ius*, *Or. 2. 71. 287* *ceteris in campo exercentibus*, etc.

²²³ *habitare locum* is not used, *locus habitatur* is. On the other hand, we find *incolere Asiam*, etc., or with preps. *cis, trans, inter, prope, circum*—*incolere* being used intransitively, e.g. *B. G. 1. 1. 4* *Germani qui trans Rhenum incolunt*. *incolere* is used of a number of people, *habitare* of individuals.

<i>considerere alicubi</i> (<u>Att. 5. 14. 1</u>)	to take up one's abode in a place, settle down somewhere.
<i>multitudinem in agris collocare</i>	to settle a large number of people in a country.
<i>domo emigrare</i> (<u>B. G. 1. 31</u>)	to emigrate.
<i>domo profugus</i> (<u>Liv. 1. 1</u>)	homeless.
<i>induere vestem</i> (without <i>sibi</i>)	to dress oneself.
<i>vestem mutare</i> (opp. <i>ad vestitum suum redire</i>) (<u>Planc. 12. 29</u>)	to go into mourning.
<i>vestimenta (et calceos) mutare</i>	to change one's clothes (and shoes).
<i>vestitus obsoletus, tritus</i>	cast-off clothing.
<i>vestis stragula</i> or simply <i>vestis</i>	drapery.
<i>togatus</i> , ²²⁴ <i>palliatu</i>	with a toga, cloak on.
<i>pannis obsitus</i>	in rags
<i>paludatus, sagatus</i>	in a military cloak (<i>paludamentum</i> , of a general; <i>sagum</i> , of soldiers).
<i>togam virilem (puram) sumere</i>	to assume the <i>toga virilis</i> .
<i>vestem ponere</i> ²²⁵ (<i>exuere</i>)	to undress.

4. Food—Drink

<i>cibum sumere, capere</i>	to take food.
<i>cibum concoquere, conficere</i>	to digest food.
<i>multi cibi esse, edacem esse</i>	to be a great eater.
<i>cibum apponere, ponere alicui</i>	to set food before a person.
<i>corpus curare (cibo, vino, somno)</i>	to refresh oneself, minister to one's bodily wants.
<i>ventri deditum esse</i>	to be the slave of one's appetite.
<i>cibo se abstinere</i>	to abstain from all nourishment.
<i>ieiunium servare</i>	to fast.
<i>tantum cibi et potionis adhibere quantum satis est</i>	to take only enough food to support life.
<i>cibus delicatus</i>	delicacies.
<i>panis cibarius</i>	ordinary bread.
<i>vino deditum esse, indulgere</i>	to be given to drink.
<i>potare</i>	to drink to excess; to be a drunkard.
<i>alicui bibere dare</i> ²²⁶	to give some one to drink.
<i>alicui bibere ministrare</i>	to serve some one with drink.
<i>propino tibi hoc (poculum, salutem)</i>	I drink your health.
<i>bene tibi or te!</i>	your health!

²²⁴ *togatus* = a Roman citizen as opposed to—(1) a foreigner, (2) a soldier, (3) *tunicatus*, which is used of the lower classes who actually had no *toga* but simply *tunica*, cf. Hor. Ep. 1. 7. 65 *tunicatus popellus*.

²²⁵ *vestem deponere* = to give up wearing a garment, never use it again. Notice too *ponere arma*, to put down one's weapons; *ponere librum (de manibus)*, to lay aside a book (not *deponere*, which would mean to lay aside for good. Cf. viii. 9).

²²⁶ These forms *dare bibere*, etc., are not Graecisms but old usages which have survived in conversational language. For the infinitive (the dative of the verbal noun) used in this way compare Verg. Aen. 1. 527 *non nos aut ferro Libycos populare penates venimus*; Plaut. Bacc. iv. 3. 18 *parasitus modo venerat aurum petere*.

inter pocula
exhaurire poculum

whilst drinking; at table.
to empty a cup at a draught.

5. Subsistence in General

victus cotidianus daily bread.
victus tenuis (Fin. 2. 28. 90) meagre diet.
res ad vitam necessariae the necessaries of life.
quae ad victum pertinent the necessaries of life.
res ad victum cultumque necessariae things indispensable to a life of comfort.
vitae commoditas iucunditasque comfort
omnes ad vitam copias suppeditare alicui to provide some one with a livelihood.
quae suppeditant ad victum (Off. 1. 4. 12) a livelihood.
copiae cotidianis sumptibus suppetunt (vid. his means suffice to defray daily expenses.
sect. IV. 2, note *suppeditare...*)
victum aliqua re quaerere to earn a livelihood by something.
vivere carne, piscibus, raptu (Liv. 7. 25) to live on meat, fish, by plunder.
de suo (opp. *alieno*) *vivere* to live on one's means.
vitam (inopem) tolerare (B. G. 7. 77) to endure a life of privation.
non habeo, qui (unde) vivam I have no means, no livelihood.
*laute vivere*²²⁷ (Nep. Chab. 3. 2) to live well.

6. Expenditure—Luxury—Prodigality

sumptum facere, insumere in aliquid to spend money on an object.
sumptus effusi (vid. sect. IX. 2, note Cf. prodigal expenditure.
effusa fuga...) or *profusi*
sumptui parcere (Fam. 16. 4) to incur few expenses.
sumptibus modum statuere to limit one's expenditure.
sumptum minuere to retrench.
sumptus perpetui (Off. 2. 12. 42) current expenses.
sumptus liberales (Off. 2. 12. 42) munificence.
delicate ac molliter vivere to live a luxurious and effeminate life.
luxuria diffluere (Off. 1. 30. 106) to be abandoned to a life of excess.
omnium rerum copia diffluere to be abandoned to a life of excess.
in luxuriam effundi to plunge into excesses, a career of excess.
effundere, profundere pecuniam, to squander one's money, one's patrimony.
patrimonium
dissipare rem familiarem (suam) to squander all one's property.
lacerare bona sua (Verr. 3. 70. 164) to squander all one's property.

7. Hospitality

convivium instruere, apparare, ornare to prepare, give a feast, dinner.
(*magnifice, splendide*)
mensas exquisitissimis epulis instruere to load the tables with the most exquisite
(Tusc. 5. 21. 62) viands.

²²⁷ Not *bene vivere*, which is used of leading a moral life.

mensae exstructae
caput cenae (Fin. 2. 8. 25)
secunda mensa (Att. 14. 6. 2)
ab ovo usque ad mala (proverb.)²²⁸
aliquem vocare, invitare ad cenam
promittere (ad cenam) (Off. 3. 14. 58)
inter cenam, inter epulas
promittere ad aliquem
condicere alicui (ad cenam)

adhibere aliquem cenae or *ad cenam,*
convivium or *in convivium*
cenam alicui apponere
convivia tempesta (Arch. 6. 13)
accipere aliquem (bene, copiose, laute,
eleganter, regio apparatu, apparatis epulis)
deverti ad aliquem (ad [in] villam)
deversari apud aliquem (Att. 6. 1. 25)

mihi cum illo hospitium est, intercedit
hospitio alicuius uti
hospitium cum aliquo facere, (con-)iungere
hospitio aliquem accipere or *excipere*
(domum ad se)
hospitium renuntiare (Liv. 25. 18)
domus patet, aperta est mihi
invitare aliquem tecto ac domo or *domum*
suam (Liv. 3. 14. 5)

8. Sociability—Intercourse—Isolation

*vitae societas*²²⁹
facilitas, faciles mores (De Am. 3. 11)
societatem inire, facere cum aliquo
dissipatos homines in (ad) societatem vitae
convocare (Tusc. 1. 25. 62)
socium se adiungere alicui
aliquem socium admittere
assiduum esse cum aliquo
uti aliquo (familiariter)
alicuius familiaritate uti
usu, familiaritate, consuetudine coniunctum
esse cum aliquo
est mihi consuetudo, or usus cum aliquo
vivere cum aliquo
vetus usus inter nos intercedit

a table bountifully spread.
the main dish.
the dessert.
from beginning to end.
to invite some one to dinner.
to accept an invitation to dinner.
during dinner; at table.
to promise to dine with a person.
to invite oneself to some one's house for
dinner.
to welcome some one to one's table.

to set a repast before a person.
a repast which begins in good time.
to entertain, regale a person.

to go to a man's house as his guest.
to stop with a person, be his guest for a
short time when travelling.
my relations with him are most hospitable.
to enjoy a person's hospitality.
to become a friend and guest of a person.
to welcome a man as a guest in one's house.

to sever (previous) hospitable relations.
I am always welcome at his house.
to invite some one to one's house.

social life.
a sociable, affable disposition.
to associate with some one.
to unite isolated individuals into a society.

to attach oneself to a person's society.
to admit a person into one's society.
to be always in some one's company.
to be on intimate terms with some one.
to be on intimate terms with some one.
to be on friendly terms with a person.

to be on friendly terms with a person.
to be on friendly terms with a person.
we have known each other well for several
years.

²²⁸ Lit. "from the egg to the apples," i.e. throughout the dinner; cf. *integram famem ad ovum affero* (Fam. 9. 20. 1).

²²⁹ The adj. *socialis* in the sense of "sociable" only occurs in late Latin, e.g. *homo sociale animal* (Sen.)

<i>devincire aliquem consuetudine</i>	to attach a person to oneself.
<i>se dare in consuetudinem alicuius</i>	to devote oneself to a person's society.
<i>se insinuare in consuetudinem alicuius</i> (<u>Fam. 4. 13. 6</u>)	to insinuate oneself into a person's society.
<i>summa necessitudine aliquem contingere</i>	to stand in very intimate relations to some one.
<i>in similtate cum aliquo sum</i>	relations are strained between us.
<i>hominum coetus, congressus fugere</i>	to shun society.
<i>in solitudine vivere</i> (<u>Fin. 3. 20. 65</u>)	to live in solitude.
<i>secum vivere</i>	to live to oneself.
<i>vitam solitariam agere</i>	to live a lonely life.

9. Conversation—Audience—Conference

<i>sermonem conferre,</i> ²³⁰ <i>instituere, ordiri cum aliquo</i>	to enter into conversation with some one.
<i>se dare in sermonem cum aliquo</i>	to enter into conversation with some one.
<i>sermonem inferre de aliqua re</i>	to turn the conversation on to a certain subject.
<i>in eum sermonem</i> ²³¹ <i>incidere, qui tum fere multis erat in ore</i>	to talk of a subject which was then the common topic of conversation.
<i>sermo incidit de aliqua re</i>	the conversation turned on...
<i>in sermonem ingredi</i>	to begin a conversation.
<i>sermo ortus est ab aliqua re</i>	the conversation began with...
<i>sermonem alio transferre</i>	to turn the conversation to another topic.
<i>medium sermonem abrumpere</i> (<u>Verg. Aen. 4. 388</u>)	to break off in the middle of the conversation.
<i>sermonem producere in multam noctem</i> (<u>Rep. 6. 10. 10</u>)	to prolong a conversation far into the night.
<i>sermonem habere cum aliquo de aliqua re</i> (<u>De Am. 1. 3</u>)	to converse, talk with a person on a subject.
<i>hinc sermo ductus est</i>	the conversation began in this way.
<i>sermo inductus a tali exordio</i>	the conversation began in this way.
<i>multus sermo</i>	a long conversation.
<i>narratio, fabula</i>	a narrative, tale, story.
<i>narratiuncula, fabella</i> (<u>Fin. 5. 15</u>)	an anecdote.
<i>haec fabula docet</i>	this fable teaches us (without <i>nos</i>).
<i>convenire aliquem</i>	to meet a person (accidentally or intentionally) and talk with him.
<i>congrredi cum aliquo</i>	to meet a person by arrangement, interview him.
<i>sui potestatem facere, praebere alicui</i>	to give audience to some one.
<i>colloquendi copiam facere, dare</i>	to give audience to some one.
<i>conveniendi aditum</i> ²³² <i>dare alicui</i> ²³³	to give audience to some one.

²³⁰ *sermonem conserere* in late Latin.

²³¹ Distinguish from such phrases as *incidere in sermonem (hominum)*, to become common talk.

²³² *audientia* is not used in this connection, but only in such phrases as *audientiam facere alicui* or *orationi alicuius*, to procure a hearing.

²³³ Transcriber's Note: The original text has indeed "to listen to a person" instead of „to procure a hearing“. The French edition gives "prêter l'oreille, écouter quelqu'un". Both are wrong because the

<i>aditum conveniendi</i> or <i>colloquium</i> ²³⁴ <i>petere</i> (<i>ad colloquium</i>) <i>admitti</i> (B. C. 3. 57) <i>in congressum alicuius venire</i> <i>velle aliquem</i> (Plaut. Capt. 5. 2. 24) <i>paucis te volo</i> <i>tribus verbis te volo</i> <i>sermo cotidianus</i> , or simply <i>sermo</i> <i>coram loqui</i> (<i>cum aliquo</i>) <i>commercium loquendi et audiendi</i> <i>capita conferre</i> (Liv. 2. 45) <i>remotis arbitris</i> or <i>secreto</i> <i>intra parietes</i> (Brut. 8. 32)	to ask a hearing, audience, interview. to obtain an audience of some one. to obtain an audience of some one. to wish to speak to some one. a word with you. a word with you. conversational language. to speak personally to... interchange of ideas; conversation. to put our heads together. in private; tête-à-tête. within four walls.
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10. Greeting—Farewell

<i>salutem alicui dicere, impertire, nuntiare</i> <i>aliquem salvere iubere</i> (Att. 4. 14) <i>quid agis?</i> ²³⁵ <i>quid agitur? quid fit?</i> Cicero Attico ²³⁶ <i>S.D.P.</i> (<i>salutem dicit</i> <i>plurimam</i>) <i>tibi plurimam salutem</i> <i>nuntia fratri tuo salutem verbis meis</i> (Fam. 7. 14) <i>adscribere alicui salutem</i> (Att. 5. 20. 9)	to greet a person. to greet a person. how are you? what is going on? how are you getting on? Cicero sends cordial greetings to Atticus. my best wishes for your welfare. remember me to your brother.
<i>salute data (accepta) redditaque</i> <i>inter se consalutare</i> (De Or. 2. 3. 13) <i>dextram alicui porrigere, dare</i> <i>dextram iungere cum aliquo, dextras inter se</i> <i>iungere</i> <i>te valere</i> ²³⁷ <i>iubeo</i> <i>vale</i> or <i>cura ut valeas</i> <i>bene ambula et redambula</i> <i>gratulari alicui aliquid</i> or <i>de aliqua re</i>	to add to one's letter good wishes to some one. after mutual greeting. to exchange greetings. to give one's right hand to some one. to shake hands with a person. I bid you good-bye, take my leave. good-bye; farewell. a safe journey to you. to congratulate a person on something.

11. Betrothal—Marriage—Divorce

<i>filiam alicui despondere</i> <i>sibi (aliquam) despondere</i> (of the man) <i>nuptias conciliare</i> (Nep. Att. 5. 3)	to betroth one's daughter to some one. to betroth oneself, get engaged. to arrange a marriage.
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original German footnote says: "Es ist nicht hierfür *audientia* zu gebrauchen, welches Wort nur in der Redensart *audientiam facere alicui* oder *orationi alicuius* einem ‚Gehör verschaffen‘, vorkommt." Compare also Lewis & Short, „A Latin Dictionary“, entry „audientia“.

²³⁴ *colloquium* as opposed to *sermo* means an interview specially arranged, usually for transaction of some business.

²³⁵ *quid agis?* is also used as an expression of surprise, "what are you thinking of?"

²³⁶ This and the following phrase only epistolary.

²³⁷ *valedicere alicui* is poetical.

<i>nuptias parare</i>	to make preparations for a marriage.
<i>condicio (uxoria)</i> (Phil. 2. 38. 99)	a match.
<i>ducere uxorem</i>	to marry (of the man).
<i>ducere aliquam in matrimonium</i>	to marry (of the man).
<i>nubere alicui</i>	to marry (of the woman).
<i>nuptam esse cum aliquo</i> or <i>alicui</i>	to be married to some one.
<i>uxorem habere</i> (Verr. 3. 33. 76)	to be a married man.
<i>dotem filiae dare</i>	to give a dowry to one's daughter.
<i>filiam alicui in matrimonio</i> or <i>in matrimonium collocare</i> or simply <i>filiam alicui collocare</i>	to give one's daughter in marriage to some one.
<i>filiam alicui in matrimonium dare</i>	to give one's daughter in marriage to some one.
<i>filiam alicui nuptum dare</i>	to give one's daughter in marriage to some one.
<i>nuntium remittere alicui</i> (De Or. 1. 40)	to separate, be divorced (used of man or woman).
<i>repudium dicere</i> or <i>scribere alicui</i>	to separate, be divorced (used of man or woman).
<i>divortium facere cum uxore</i>	to separate from, divorce (of the man).
<i>aliquam suas res sibi habere</i> ²³⁸ <i>iubere</i> (Phil. 2. 28. 69)	to separate from, divorce (of the man).
<i>repudium</i> ²³⁹ <i>remittere viro</i> (Dig. 24. 3)	to separate (of the woman).

12. Will—Inheritance

<i>testamentum facere, conscribere</i>	to make a will.
<i>testamentum obsignare</i> (B. G. 1. 39)	to sign a will.
<i>testamentum resignare</i>	to open a will.
<i>testamentum rescindere</i>	to declare a will to be null and void.
<i>testamentum subicere, supponere</i>	to produce a false will.
<i>testamentum irritum facere, rumpere</i>	to annul, revoke a will.
<i>testamento aliquid cavere</i> (Fin. 2. 31)	to prescribe in one's will.
<i>pecuniam alicui legare</i>	to leave money to a person in one's will.
<i>aliquem heredem testamento scribere, facere</i>	to appoint some one as heir in one's will.
<i>alicuius mortui voluntas (suprema)</i>	the last wishes of a deceased person.
<i>heredem esse alicui</i>	to be some one's heir.
<i>hereditate aliquid accipere</i>	to inherit something.
<i>exheres paternorum bonorum</i> (De Or. 1. 38. 175)	disinherited.
<i>exheredari a patre</i>	to be disinherited.
<i>hereditate aliquid relictum est ab aliquo</i>	something has been left as a legacy by some one.
<i>hereditas ad me</i> or <i>mihi venit ab aliquo</i> (Verr. 2. 1. 10)	I have received a legacy from a person.

²³⁸ The formula of divorce used by the man was *tuas res tibi habeto*, cf. Plaut. Trin. 266.

²³⁹ Cicero uses *divortium* not *repudium*. *divortium* (*dis, vertere*) is a separation by mutual consent, *divortium est, quod in diversas partes eunt, qui discedunt* (Paul. Dig. L. 16. 1. 161). In *repudium* one party takes the initiative, usually the husband. The formula commonly used was *tua condicione non utar*.

hereditatem adire, cernere
heres ex asse, ex dodrante

heres ex besse

to take possession of an inheritance.
sole heir; heir to three-quarters of the
estate.

heir to two-thirds of the property.

13. Custom—Usage

*assuefactus*²⁴⁰ or *assuetus aliqua re*
in consuetudinem or *morem venire*
in nostros mores inducere aliquid (De Or. 2.
28)

*consuetudinem suam tenere, retinere,*²⁴¹
servare

consuetudo inveterascit (B. G. 5. 41. 5)
res obsolescit

a vetere consuetudine discedere
a pristina consuetudine deflectere
in pristinam consuetudinem revocare aliquid
aliquid est meae consuetudinis
aliquid cadit in meam consuetudinem
mos (moris) est, ut (Brut. 21. 84)

more, usu receptum est
ut fit, ita ut fit, ut fere fit
ut solet, ut fieri solet

ita fert consuetudo
ex consuetudine mea (opp. *praeter*
consuetudinem)

more institutoque maiorum (Mur. 1. 1)

ex instituto (Liv. 6. 10. 6)

accustomed to a thing.

to become customary, the fashion.

to introduce a thing into our customs; to
familiarise us with a thing.

to keep up a usage.

a custom is taking root, growing up.

a thing is going out of use, becoming
obsolete.

to give up old customs.

to give up old customs.

to return to ancient usage.

it is my custom.

it is my custom.

it is customary to...

it is traditional usage.

as usually happens.

as usually happens.

so custom, fashion prescribes.

according to my custom.

according to the custom and tradition of my
fathers.

according to traditional usage.

XIII. Commerce and Agriculture

1. Commerce in General—Purchase—Price

*negotiatores*²⁴² (Verr. 2. 69. 168)
homines negotii (always in sing.) *gerentes*
negotii bene gerentes (Quint. 19. 62)

business-men.

business-men.

good men of business.

²⁴⁰ Note *assuescere*, to accustom oneself to and *assuefacere aliquem*, to accustom some one else to...

²⁴¹ Transcriber's Note: the original text has *retineri*. But that is wrong as can be seen from the French edition using *retinere*.

²⁴² The usual term for men of business are *negotiator*, *mercator*, *caupo*, *institor*. The first two are used of merchants, wholesale dealers, *negotiator* especially when talking of the transactions (*negotia*) of business, *mercator* with reference to the profits (*merces*). *caupo* is a retail dealer, tradesman, shopkeeper; *institor*, a pedlar, commercial traveller.

<i>negotium obire</i> or <i>exsequi</i>	to be engaged upon a transaction, carry it out.
<i>negotium (rem) conficere, absolvere mercaturam facere</i>	to settle, finish a transaction. to be engaged in commerce, wholesale business.
<i>negotia habere (in Sicilia)</i>	to have commercial interests in Sicily.
<i>contrahere rem</i> or <i>negotium cum aliquo</i> (Cluent. 14. 41)	to have business relations with some one.
<i>transigere aliquid (de aliqua re) cum aliquo</i> or <i>inter se</i>	to transact, settle a matter with some one.
<i>nihil cum aliquo contrahere quaestum facere</i> (Fam. 15. 14)	to do no business with a man. to make money.
<i>quaestui aliquid habere</i> (Off. 2. 3. 13)	to make a profit out of something.
<i>res, quae importantur et exportantur exponere, proponere merces (venales)</i>	imports and exports.
<i>parvo, vili pretio</i> or <i>bene emere</i>	to set out goods for sale. to buy cheaply.
<i>magno</i> or <i>male emere</i>	to buy dearly.
<i>aliquid magno, parvo stat, constat</i>	a thing costs much, little.
<i>aliquid nihilo</i> or <i>gratis constat</i>	a thing costs nothing.
<i>pretium alicui rei statuere, constituere</i> (Att. 13. 22)	to fix a price for a thing.

2. Money—Interest—Loans

<i>pecunia magna,</i> ²⁴³ <i>grandis (multum pecuniae)</i>	much money.
<i>pecunia exigua</i> or <i>tenuis</i>	little money.
<i>pecunia praesens</i> (vid. sect. V. 9, note Notice too...) or <i>numerata</i>	cash; ready money.
<i>aes (argentum) signatum</i>	coined money; bullion.
<i>argentum (factum)</i> (Verr. 5. 25. 63)	silver plate.
<i>nummi adulterini</i>	bad money; base coin.
<i>pecuniam erogare (in classem)</i>	to spend money.
<i>pecuniam insumere in aliquid</i> or <i>consumere in aliqua re</i>	to devote money to a purpose.
<i>pecuniam numerare alicui</i> (Att. 16. 16)	to pay cash.
<i>pecuniam solvere</i>	to pay money.
<i>pecuniam alicui debere</i>	to owe some one money.
<i>pecuniam alicui credere (sine fenore, usuris)</i>	to lend some one money (without interest).
<i>pecuniam fenori (fenore) alicui dare, accipere ab aliquo</i>	to lend, borrow money at interest.
<i>pecuniam fenore occupare</i> (Flacc. 21. 54)	to put out money at interest.
<i>pecuniam collocare</i> ²⁴⁴ <i>in aliqua re</i>	to put money in an undertaking.
<i>pecunia iacet otiosa</i>	the money is bringing in no interest, lies idle.
<i>pecuniam mutuari</i> or <i>sumere mutuam ab aliquo</i>	to borrow money from some one.
<i>pecuniam alicui mutuam dare</i>	to lend money to some one.
<i>pecuniam creditam solvere</i>	to repay a loan.

²⁴³ In plur. *magnae, multae pecuniae* = large sums of money.

²⁴⁴ Sometimes absolutely, e.g. *Cic. Off. 2. 25. 90 pecuniam collocare*.

<i>non solvendo</i> ²⁴⁵ <i>esse</i> (Phil. 2. 2. 4)	to be bankrupt.
<i>pecuniam exigere</i> (<i>acerbe</i>)	to demand payment.
<i>magnas pecunias ex aliqua re</i> (e.g. <i>ex metallis</i>) <i>facere</i>	to have a large income from a thing (e.g. from mines).
<i>nummus iactatur</i> (Off. 3. 20. 80)	the bank-rate varies.
<i>versuram facere</i> (Att. 5. 21. 12)	to transfer a debt.
<i>nummulis acceptis</i> (Att. 1. 16. 6)	for a trifle, a beggarly pittance.

3. Money-Matters—Accounts—Audit

<i>res nummaria</i> or <i>pecuniaria</i>	finance; money-matters.
<i>ratio pecuniarum</i>	finance; money-matters.
<i>argentariam facere</i> (Verr. 5. 59. 155)	to be a banker.
<i>argentariam dissolvere</i> (Caecin. 4. 11)	to close one's bank, give up banking.
<i>codex</i> or <i>tabulae ratio accepti et expensi</i>	account-book; ledger.
<i>nomina facere</i> or <i>in tabulas referre</i>	to book a debt.
<i>pecunia in nominibus</i> ²⁴⁶ <i>est</i>	money is outstanding, unpaid.
<i>pecuniam in nominibus habeo</i>	I have money owing me.
<i>alicui expensum ferre aliquid</i>	to put a thing down to a man's account.
<i>alicui acceptum referre aliquid</i> ²⁴⁷ (Verr. 2. 70. 170)	to put down to a man's credit.
<i>rationem alicuius rei inire, subducere</i>	to go through accounts, make a valuation of a thing.
<i>ad calculos vocare aliquid</i> (Amic. 16. 58)	to go through accounts, make a valuation of a thing.
<i>inita subductaque ratione aliquid facere</i>	to do something after careful calculation.
<i>rationes putare</i> ²⁴⁸ <i>cum aliquo</i>	to balance accounts with some one.
<i>ratio alicuius rei constat (convenit, par est)</i>	the accounts balance.
<i>ratio acceptorum et datorum (accepti et expensi)</i> (Amic. 16. 58)	the account of receipts and expenditure.
<i>rationem diligenter conficere</i>	to keep the accounts (day-book) carefully.
<i>summam facere alicuius rei</i>	to compute the total of anything.
<i>de capite deducere</i> (<i>vid. sect. XII. 1, note Notice too...</i>) <i>aliquid</i>	to subtract something from the capital.
<i>rationem alicuius rei reddere</i>	to render count of a matter; to pass it for audit.
<i>rationem alicuius rei reposcere aliquem</i> or <i>ab aliquo</i>	to demand an account, an audit of a matter.
<i>rationem ab aliquo reptere de aliqua re</i>	to demand an account, an audit of a matter.

²⁴⁵ *solvendo* is a predicative dative. For the development of such uses cf. *nulli rei erimus postea* (Plaut. Stich. 718); Ovid Met. 15. 403 *dedit huic aetas vires onerique ferendo est*; Liv. 4. 35 *experiunda res est sitne aliqui plebeius ferendo magno honori*.

²⁴⁶ *nomina* are properly the sums entered in the ledger as due from a person. Hence *nomen solvere, dissolvere*, to pay a debt.; *nomen expedit, exsolvere*, to get rid of a debt; *bonum nomen*, a safe investment (Cic. Fam. 5. 6. 2).

²⁴⁷ Also used metaphorically to "owe a thing to another's instrumentality," e.g. *quod vivo tibi acceptum refero*.

²⁴⁸ The original meaning of *putare* is to prune (cf. *purus, amputare*), cleanse by cutting off, then make clear, calculate, reckon. By a transference it became used of calculation, i.e. thinking, believing. Compare the history of the French *raisonner* and the Italian *ragioneria*.

(Cluent. 37. 104)

4. Rate of Interest

<i>centesimae</i> (sc. <i>usurae</i>) (Att. 5. 21. 11)	interest at 1 per cent per month, 12 per cent per annum.
<i>binis centesimis fenerari</i>	to lend at 24 per cent. ²⁴⁹
<i>ternae centesimae</i>	36 per cent per annum.
<i>quaternas centesimas postulare</i> (Att. 5. 21. 11)	to demand 48 per cent.
<i>semisses</i>	6 per cent (i.e. if for 100 denarii, asses, one pays half a denarius, half an as per month).
<i>semissibus magna copia est usurae semissium</i> (Colum.)	money is plentiful at 6 per cent.
<i>usurae semisses</i> (Jurists)	6 per cent.
<i>quadrantes usurae</i>	6 per cent.
<i>trientes</i> or <i>trientariae usurae</i> (Att. 4. 15)	3 per cent (a quarter of centesima).
<i>quincunx</i> (Pers. 5. 149)	4 per cent.
<i>quincunces usurae</i>	5 per cent.
<i>fenus ex triente</i> Id. <i>Quint. factum erat bessibus</i> (Att. 4. 15. 7)	5 per cent.
<i>perpetuum fenus</i> (Att. 5. 21. 13)	the rate of interest has gone up from 4 per cent to 8 per cent.
<i>fenus renovatum</i>	simple interests.
<i>anatocismus</i> (ἀνατοκισμός) (Att. 5. 21. 11)	compound interest.
<i>fenus iniquissimum, grande, grave</i>	compound interest.
<i>usura menstrua</i>	exorbitant rate of interest.
<i>centesimis cum anatocismo contentum esse</i> (Att. 5. 21. 12)	monthly interest.
	to be content with 12 per cent at compound interest.

5. Profit—Credit—Debt

<i>lucrum facere</i> (opp. <i>damnum facere</i>) <i>ex aliqua re</i>	to make profit out of a thing.
<i>in lucro ponere aliquid</i> (Flacc. 17. 40)	to consider a thing as profit.
<i>debitor</i> , or <i>is qui debet</i>	the debtor.
<i>creditor</i> , or <i>is cui debeo</i>	the creditor.
<i>fides et ratio pecuniarum</i>	credit and financial position.
<i>fides</i> (vid. sect. IX. 10, note <i>fides has six...</i>)	credit is going down.
<i>concidit</i>	
<i>fidem derogare alicui</i>	to rob a person of his credit.
<i>fides aliquem deficere coepit</i>	a man's credit begins to go down.
<i>fides (de foro) sublata est</i> (Leg. Agr. 2. 3. 8)	credit has disappeared.
<i>fides tota Italia est angusta</i>	credit is low throughout Italy.
<i>fidem moliri</i> (Liv. 6. 11. 8)	to shake credit.
<i>laborare de pecunia</i>	to have pecuniary difficulties.
<i>in summa difficultate nummaria versari</i>	to be in severe pecuniary straits.

²⁴⁹ Transcriber's Note: The Latin expression means „at 2 percent per month“ which amounts to 24 percent per year (Cp. French edition).

(<u>Verr. 2. 28. 69</u>) <i>in maximas angustias (pecuniae) adduci</i>	to be reduced to extreme financial embarrassment.
<i>aes alienum</i> (always in sing.) <i>facere, contrahere</i>	to incur debts.
<i>grande, magnum</i> (opp. <i>exiguum</i>) <i>aes alienum conflare</i>	to incur debts on a large scale.
<i>incidere in aes alienum</i>	to get into debt.
<i>aes alienum habere</i>	to be in debt.
<i>in aere alieno esse</i>	to be in debt.
<i>in suis nummis versari</i> (<u>Verr. 4. 6. 11</u>)	to have no debts.
<i>aere alieno obrutum, demersum esse</i>	to be deeply in debt.
<i>aere alieno oppressum esse</i>	to have pressing debts.
<i>aes alienum dissolvere, exsolvere</i>	to pay one's debts.
<i>nomina</i> (cf. sect. XIII. 3) <i>solvere, dissolvere, exsolvere</i>	to pay one's debts.
<i>nomina exigere</i> (<u>Verr. 3. 10. 28</u>)	to demand payment of, recover debts.
<i>ex aere alieno exire</i>	to get out of debt.
<i>aere alieno liberari</i>	to get out of debt.
<i>versurā solvere, dissolvere</i> (<u>Att. 5. 15. 2</u>)	to pay one's old debts by making new.

6. Building

<i>opus locare</i>	to contract for the building of something.
<i>opus redimere, conducere</i>	to undertake the contract for a work.
<i>domum aedificandam locare, conducere</i>	to give, undertake a contract for building a house.
<i>aedificatorem esse</i> (<u>Nep. Att. 13. 1</u>)	to be fond of building.
<i>exstruere aedificium, monumentum</i>	to erect a building, a monument.
<i>fundamenta iacere, agere</i>	to lay the foundations.
<i>turrim excitare, erigere, facere</i>	to build a tower.
<i>oppidum constituere, condere</i>	to build, found a city.
<i>pontem facere in flumine</i>	to build a bridge over a river.
<i>inicere pontem</i>	to build a bridge over a river.
<i>flumen ponte iungere</i>	to build a bridge over a river.
<i>pons est in flumine</i>	there is a bridge over the river.
<i>pontem dissolvere, rescindere, interscindere</i>	to break down a bridge.
(<u>B. G. 2. 9. 4</u>) <i>luminibus alicuius obstruere, officere</i> ²⁵⁰	to obstruct a person's view, shut out his light by building.

7. Agriculture—Management of Stock

<i>agrum colere</i> (<u>Leg. Agr. 2. 25. 67</u>)	to till the ground.
<i>agros fertiles deserere</i>	to leave fertile ground untilled.
<i>agriculturae studere</i> (opp. <i>agriculturam deserere</i>)	to have a taste for agriculture.
<i>opus rusticum</i>	tillage; cultivation.
<i>in agris esse, habitare</i>	to live in the country.

²⁵⁰ Also used metaphorically to overshadow, eclipse a person, cf. vi. 1.

<i>serere; semen spargere</i>	to sow.
<i>sementem facere</i> (B. G. 1. 3. 1)	to look after the sowing.
<i>ut sementem feceris, ita metes</i> (proverb.)	as you sow, so will you reap.
(De Or. 2. 65)	
<i>laetae segetes</i>	the laughing cornfields.
<i>laetissimi flores</i> (Verr. 4. 48. 107)	a glorious expanse of flowers.
<i>odores, qui efflantur e floribus</i>	the perfume exhaled by flowers.
<i>messis in herbis est</i> (Liv. 25. 15)	the crop is in the blade.
<i>adhuc tua messis in herba est</i> (proverb.)	your crop is still green, <i>i.e.</i> you are still far from your ambition.
<i>frumenta in agris matura non sunt</i> (B. G. 1. 16. 2)	the corn is not yet ripe.
<i>messem facere</i>	to reap.
<i>fructus demetere or percipere</i>	to reap.
<i>fructus condere</i> (N. D. 2. 62. 156)	to harvest crops.
<i>messis opīma</i> (opp. <i>ingrata</i>)	a good harvest.
<i>arbores serere</i> (De Sen. 7. 24)	to plant trees.
<i>arbores caedere</i>	to fell trees.
<i>inopia</i> (opp. <i>copia</i>) <i>rei frumentariae</i>	want of corn; scarcity in the corn-market.
<i>difficultas annonae</i> (Imp. Pomp. 15. 44)	want of corn; scarcity in the corn-market.
<i>annona ingravescit, crescit</i>	the price of corn is going up.
<i>annona laxatur, levatur, vilior fit</i>	the price of corn is going down.
<i>caritas annonae</i> (opp. <i>vilitas</i>), also simply <i>annona</i>	dearth of corn; high prices.
<i>ad denarios</i> ²⁵¹ <i>L in singulos modios annona pervenerat</i>	corn had gone up to 50 denarii the bushel.
<i>annona cara est</i>	corn is dear.
<i>hac annona</i> (Plaut. Trin. 2. 4. 83)	when corn is as dear as it is.
<i>rem pecuariam facere, exercere</i> (cf. Varr R. R. 2. 1)	to rear stock.
<i>pastum agere</i>	to drive to pasture.
<i>pastum ire</i>	to go to pasture.
<i>pascere gregem</i>	to feed a flock (of goats).
<i>greges pascuntur</i> ²⁵² (Verg. G. 3. 162)	the herds are grazing.
<i>alere equos, canes</i>	to keep horses, dogs.
<i>animalia quae nobiscum degunt</i> (Plin. 8. 40)	domestic animals.

XIV. The State

1. Constitution—Administration—Government

<i>forma rei publicae</i>	the constitution.
<i>descriptio civitatis</i>	the constitution.
<i>instituta et leges</i>	the constitution.
<i>rem publicam constituere</i> ²⁵³	to give the state a constitution.

²⁵¹ *denarius* = about 9-1/2d., vid. *Gow, Companion to School Classics, p. 149.*

²⁵² *pascere* and *pasci* are also used metaphorically, vid. iii. s. v. *oculi*.

²⁵³ Cf. *tres viri rei publicae constituendae*.

<i>rem publicam legibus et institutis temperare</i> (<u>Tusc. 1. 1. 2</u>)	to give the state a constitution.
<i>civitati leges, iudicia, iura describere</i>	to give the state a constitution.
<i>suis legibus utitur</i> (<u>B. G. 1. 45. 3</u>)	(a state) has its own laws, is autonomous.
<i>nullam habere rem publicam</i>	to have no constitution, be in anarchy.
<i>rem publicam in pristinum statum restituere</i>	to restore the ancient constitution.
<i>optima re publica</i>	at the time of a most satisfactory government.
<i>libera res publica, liber populus</i>	the Republic.
<i>rem publicam gerere, administrare, regere, tractare, gubernare</i>	to govern, administer the state.
<i>rei publicae praeesse</i>	to have the management of the state.
<i>ad gubernacula</i> (metaph. only in plur.) <i>rei publicae sedere</i>	to hold the reins of government.
<i>clavum rei publicae tenere</i>	to hold the reins of government.
<i>gubernacula rei publicae tractare</i>	to hold the reins of government.
<i>principem civitatis esse</i>	to be the chief man in the state.
<i>principem in re publica locum obtinere</i>	to hold the first position in the state.
<i>negotia publica</i> (<u>Off. 1. 20. 69</u>)	public affairs.
<i>vita occupata</i> (<i>vid. sect. VII. 2</i>)	the busy life of a statesman.
<i>accedere, se conferre ad rem publicam</i>	to devote oneself to politics, a political career.
<i>rem publicam capessere</i> (<u>Off. 1. 21. 71</u>)	to devote oneself to politics, a political career.
<i>in re publica or in rebus publicis versari</i>	to take part in politics.
<i>rei publicae deesse</i> (opp. <i>adesse</i>)	to take no part in politics.
<i>a negotiis publicis se remove</i>	to retire from public life.
<i>a re publica recedere</i>	to retire from public life.
<i>in otium se referre</i> (<u>Fam. 99</u>)	to retire into private life.
<i>vita privata</i> (<u>Senect. 7. 22</u>)	private life.
<i>publico carere, forum ac lucem fugere</i>	to shun publicity.
<i>forensi luce carere</i>	to shun publicity.
<i>rem publicam tueri, stabilire</i>	to defend, strengthen the state.
<i>res publica stat</i> (opp. <i>iacet</i>)	the state is secure.
<i>rem publicam augere, amplificare</i>	to aggrandise, extend the power of the state.
<i>saluti rei publicae non deesse</i>	to further the common weal.
<i>rei publicae</i> ²⁵⁴ <i>causa</i> (<u>Sest. 47. 101</u>)	for political reasons.
<i>e re publica</i> (opp. <i>contra rem p.</i>)	for the advantage of the state; in the interests of the state.
<i>summa res publica</i> (or <i>summa rei publicae</i>)	the welfare of the state.
<i>commoda publica</i> or <i>rei publicae rationes</i>	the interests of the state.
<i>rei publicae rationibus</i> or simply <i>rei publicae consulere</i>	to further the public interests.
<i>ad rei publicae rationes aliquid referre</i>	to consider a thing from a political point of view.
<i>in rem publicam omni cogitatione curaque incumbere</i> (<u>Fam. 10. 1. 2</u>)	to devote one's every thought to the state's welfare.
<i>omnes curas et cogitationes in rem publicam</i>	to devote one's every thought to the state's

²⁵⁴ There being no adjective in Latin for "political," we have to make use of periphrasis with such words as *res publica*, *civilis*, *popularis*, etc.

<i>conferre</i>	welfare.
<i>omnes curas in rei publicae salute defigere</i> (Phil. 14. 5. 13)	to devote one's every thought to the state's welfare.
<i>totum et animo et corpore in salutem rei publicae se conferre</i>	to devote oneself body and soul to the good of the state.
<i>bene, optime sentire de re publica</i>	to have the good of the state at heart.
<i>omnia de re publica praeclara atque egregia sentire</i>	to have the good of the state at heart.
<i>rector civitatis</i> (De Or. 1. 48. 211)	the head of the state.
<i>viri rerum civilium, rei publicae gerendae periti</i> or <i>viri in re publica prudentes</i>	statesmen.
<i>auctores consilii publici</i>	statesmen.
<i>principes rem publicam administrantes</i> or simply <i>principes</i>	statesmen.
<i>prudentia (civilis)</i> (De Or. 1. 19. 85)	statesmanship; political wisdom.
<i>homo in re publica exercitatus</i>	an experienced politician.
<i>res civiles</i>	political questions.
<i>plus in re publica videre</i>	to possess great political insight.
<i>longe prospicere futuros casus rei publicae</i> (De Amic. 12. 40)	to foresee political events long before.
<i>alicuius in re publica</i> or <i>capessendae rei publicae consilia eo spectant, ut...</i>	a man's policy is aiming at, directed towards...
<i>rei publicae muneribus orbatus</i>	banished from public life.
<i>gerendis negotiis orbatus</i> (Fin. 5. 20. 57)	banished from public life.

2. Civil Rights—Rank

<i>civitate donare aliquem</i> (Balb. 3. 7)	to make a man a citizen.
<i>in civitatem recipere, ascribere, asciscere aliquem</i>	to enroll as a citizen, Burgess.
<i>civitatem alicui dare, tribuere, impertire</i>	to present a person with the freedom of the city.
<i>civitatem mutare</i> (Balb. 11. 27)	to naturalise oneself as a citizen of another country.
<i>generis antiquitate florere</i>	to be of noble family.
<i>nobilitati favere</i> (Sest. 9. 21)	to be a friend of the aristocracy.
<i>nobilitatis fautorem, studiosum esse</i>	to be a friend of the aristocracy.
<i>homo novus</i> ²⁵⁵	a parvenu (a man no member of whose family has held curule office).
<i>ordo senatorius (amplissimus)</i>	the senatorial order.
<i>ordo equester (splendidissimus)</i>	the equestrian order; the knights.
<i>summo loco natus</i>	of high rank.
<i>nobili, honesto, illustri loco</i> or <i>genere natus</i>	of illustrious family.
<i>humili, obscuro loco natus</i>	of humble, obscure origin.
<i>humilibus (obscuris) parentibus natus</i>	of humble, obscure origin.
<i>infimo loco natus</i>	from the lowest classes.
<i>equestri loco natus</i> or <i>ortus</i>	a knight by birth.
<i>summi (et) infimi</i> (Rep. 1. 34. 53)	high and low.
<i>homines omnis generis</i>	people of every rank.

²⁵⁵ A *novus homo* by taking office becomes for his descendants *princeps nobilitatis* (Cic. Brut. 14) or *auctor generis* (Leg. Agr. 2. 35).

<i>homines omnium ordinum et aetatum</i>	people of every rank and age.
<i>homo plebeius, de plebe</i>	one of the people.
<i>traduci ad plebem</i> (<u>Att. 1. 18. 4</u>)	to get oneself admitted as a plebeian.
<i>transitio ad plebem</i> (<u>Brut. 16. 62</u>)	to transfer oneself from the patrician to the plebeian order.
<i>traductio ad plebem</i>	to transfer oneself from the patrician to the plebeian order.
<i>unus de or e multis</i>	one of the crowd; a mere individual.
<i>faex populi, plebis, civitatis</i>	the dregs of the people.
<i>infima fortuna or condicio servorum</i>	a degraded, servile condition.
<i>unus e togatorum numero</i>	an ordinary, average Roman citizen.

3. Dignity—Position—Honours—Pre-Eminence—(cf. v. 17)

<i>dignitatem suam tueri, defendere, retinere, obtinere</i>	to guard, maintain one's dignity.
<i>dignitati suae servire, consulere</i>	to be careful of one's dignity.
<i>aliquem ad summam dignitatem perducere</i> (<u>B. G. 7. 39</u>)	to elevate to the highest dignity.
<i>principem (primum), secundum locum dignitatis obtinere</i>	to occupy the first, second position in the state.
<i>in altissimo dignitatis gradu collocatum, locatum, positum esse</i>	to occupy a very high position in the state.
<i>aliquem ex altissimo dignitatis gradu praecipitare</i> (<u>Dom. 37. 98</u>)	to depose, bring down a person from his elevated position.
<i>aliquem de dignitatis gradu demovere</i>	to overthrow a person (cf. sect. IX. 6).
<i>aliquem gradu movere, depellere or de gradu (statu) deicere</i>	to overthrow a person (cf. sect. IX. 6).
<i>dignitatis gradum ascendere</i>	to attain a position of dignity.
<i>ad honores ascendere</i>	to rise, mount to the honours of office.
<i>amplissimos honorum gradus assequi, adipisci</i>	to reach the highest grade of office.
<i>ad summos honores pervenire</i> (cf. also sect. V. 17)	to attain to the highest offices.
<i>vir defunctus honoribus</i>	a man who has held every office (up to the consulship).
<i>principatum tenere, obtinere</i>	to occupy the leading position.
<i>de principatu deiectus</i> (<u>B. G. 7. 63</u>)	deposed from one's high position.
<i>contendere cum aliquo de principatu</i> (<u>Nep. Arist. 1</u>)	to contend with some one for the pre-eminence.
<i>primas</i> (e.g. <i>sapientiae</i>) <i>alicui deferre, tribuere, concedere</i>	to give the palm, the first place (for wisdom) to some one.

4. Public Meetings—Suffrage

<i>convocare populi concilium and populum ad concilium</i>	to summon an assembly of the people.
<i>contionem advocare</i> (<u>Sall. Iug. 33. 3</u>)	to summon an assembly of the people.

*agere cum populo*²⁵⁶ (Leg. 3. 4. 10)
concilium indicere, habere, dimittere

comitia habere
comitia magistratibus creandis
comitiis (Abl.) convenire
comitiis consulem creari
suffragium ferre (*vid. sect. VI. 4, note Not sententiam...*)
multitudinis suffragiis rem permittere

to submit a formal proposition to the people.
to fix the day for, to hold, to dismiss a meeting.
to hold a meeting of the people.
meetings for the election of officers.
to meet for elections.
to be chosen consul at the elections.
to vote (in the popular assembly).

to leave a matter to be decided by popular vote.

5. Laws—Bills

*legem, rogationem*²⁵⁷ *promulgare* (Liv. 33. 46)
legem ferre or simply *ferre ad populum, ut...*
legem suadere (opp. *dissuadere*)
pro lege dicere
legem rogare or *rogare populum* (cf. sect. XVI. 4, note *Aulus Gellius...*)
legem perferre (Liv. 33. 46)
lex perfertur
*legem antiquare*²⁵⁸ (opp. *accipere, iubere*)
legem sciscere (Planc. 14. 35)
legem iubere
legem sancire

Solo lege sanxit, ut or ne
Solonis legibus sanctum erat, ut or ne
*legem abrogare*²⁵⁹ (Att. 3. 23. 2)
legem tollere (Leg. 2. 12. 31)
legi intercedere

legem proponere in publicum

edictum proponere (Att. 2. 21. 4)
legem in aes incidere

to bring a bill before the notice of the people.
to propose a law in the popular assembly.
to support a bill (before the people).
to support a bill (before the people).
to formally propose a law to the people.

to carry a law (said of the magistrate).
a law is adopted.
to reject a bill.
to vote for a law.
to ratify a law (used of the people).
to let a bill become law (of the people and senate).
Solo ordained by law that...
the laws of Solon ordained that...
to replace an old law by a new.
to abolish a law.
to protest against a law (used of the veto, *intercessio*, of plebeian tribunes).
to bring a law before the notice of the people.
to publish, post up an edict.
to engrave a law upon a brazen tablet.

²⁵⁶ Aulus Gellius (13. 16. 3) explains the difference between *cum populo agere* and *contionem habere*; the former = *rogare quid populum quod suffragiis suis aut iubeat aut vetet*. Cf. Liv. 22. 10. 2 *velitis iubeatisne haec sic fieri?* also 21. 17. 4. *habere contionem* (*conventio* = *countio* = *contio*) is equivalent to *verba facere ad populum sine ulla rogatione*.

²⁵⁷ A *rogatio* had to be posted up in some public place for *trinum nundinum (tempus)* (Phil. 5. 3. 8), i.e. for seventeen days, *nundinae (novem, dies)* being a holiday, fair, held every ninth day.

²⁵⁸ On the voting-tablets (*tabellae*) used in the *comitia* was written either A (*antiquo*) to reject the bill, V * R (*uti rogas*) to pass it; in judicial questions A (*absolvo*), C (*condemno*), N * L (*non liquet*).

²⁵⁹ *legi* or *de lege derogare* = to reject a clause in it; *legem abrogare*, to nullify a law by passing another which contradicts it; *multam, poenam inrogare alicui*, to inflict a fine on some one with the approval of the people; *pecuniam erogare (ex aerario in classem)*, to draw money from the treasury and distribute it according to the wishes of the people.

<i>lex rata est</i> (opp. <i>irrita</i>)	a law is valid.
<i>legem ratam esse iubere</i>	to declare a law valid.
<i>a lege discedere</i>	to transgress a law.
<i>salvis legibus</i> (<i>vid. sect. X. 7, note Notice...</i>)	without breaking the law.
<i>lex</i> ²⁶⁰ <i>iubet, vetat</i> (<i>dilucide, planissime</i>)	the law orders, forbids (expressly, distinctly).
<i>in lege scriptum est, or simply est</i>	the law says...
<i>sententia</i> or <i>voluntas legis</i>	the spirit of the law.
<i>leges scribere, facere, condere, constituere</i> (not <i>dare</i>)	to make laws (of a legislator).
<i>legum scriptor, conditor, inventor</i>	a legislator.
<i>qui leges scribit</i> (not <i>legum lator</i>) ²⁶¹	a legislator.
<i>in legem iurare</i> (<u>Sest. 16. 37</u>)	to swear obedience to a law.
<i>lege teneri</i>	to be bound by a law.
<i>legibus solvere</i>	to free from legal obligations.
<i>ea lege, ut</i>	on condition of...
<i>aliquid contra legem est</i>	a thing is illegal.
<i>acta rescindere, dissolvere</i> (<u>Phil. 13. 3. 5</u>)	to declare a magistrate's decisions null and void.
<i>in album referre</i> (<u>De Or. 2. 12. 52</u>)	to record in the official tablets (<i>Annales maximi</i>).

6. Popular Favour—Influence—Unpopularity

<i>aura favoris popularis</i> (<u>Liv. 22. 26</u>)	popular favour; popularity.
<i>populi favor, gratia popularis</i>	popular favour; popularity.
<i>aura popularis</i> (<u>Harusp. 18. 43</u>)	popular favour; popularity.
<i>auram popularem captare</i> (<u>Liv. 3. 33</u>)	to court popularity.
<i>gratiam populi quaerere</i>	to court popularity.
<i>aurae popularis homo</i> (<u>Liv. 42. 30</u>)	a popular man.
<i>ventum popularem quendam (in aliqua re) quaerere</i>	to strive to gain popular favour by certain means.
<i>gratosum esse</i> (opp. <i>invisum esse</i>)	to be popular, influential.
<i>opibus, gratia, auctoritate valere, florere</i>	to have great influence.
<i>opes, gratiam, potentiam consequi</i>	to acquire influence.
<i>gratiam inire apud aliquem, ab aliquo</i> (cf. sect. V. 12)	to gain some one's favour.
<i>crescere ex aliquo</i>	to raise oneself by another's fall.
<i>crescere ex invidia senatoria</i>	to profit by the unpopularity of the senate to gain influence oneself.
<i>iacēre</i> (<i>vid. sect. VII. 1, note iacēre...</i>)	to be politically annihilated.
<i>existimatio populi, hominum</i>	public opinion.
<i>multum communi hominum opinioni tribuere</i>	to be always considering what people think.
<i>invidia</i>	unpopularity.
<i>offensio populi, popularis</i>	unpopularity.
<i>offensa populi voluntas</i>	unpopularity.
<i>invidia dictatoria</i> (<u>Liv. 22. 26</u>)	the feeling against the dictator.
<i>ex invidia alicuius auram popularem petere</i> (<u>Liv. 22. 26</u>)	to use some one's unpopularity as a means of making oneself popular.

²⁶⁰ *lex* is often personified in this way.

²⁶¹ *legis lator* = the man who proposes a law.

7. Party-Spirit—Neutrality—Politics—Aristocracy—Democracy

<i>partes</i> (usually of plebeians)	a party; faction.
<i>factio</i> (of aristocrats)	a party; faction.
<i>partium studium</i> , also simply <i>studia</i>	party-spirit.
<i>partium studiosum esse</i>	to be a strong partisan.
<i>certamen partium</i>	party-strife.
<i>contentio partium</i> (Phil. 5. 12. 32)	party-strife.
<i>partium studiis divisum esse</i>	to be torn by faction.
<i>consiliorum in re publica socius</i>	a political ally.
<i>alicuius partes (causam)</i> or simply <i>aliquem sequi</i>	to embrace the cause of..., be a partisan of...
<i>alicuius partibus studere</i>	to embrace the cause of..., be a partisan of...
<i>ab (cum) aliquo stare</i> (Brut. 79. 273)	to be on a person's side (not <i>ab alicuius partibus</i>).
<i>alicuius studiosum esse</i>	to be a follower of some one.
<i>cum aliquo facere</i> (Sull. 13. 36)	to take some one's side.
<i>nullius</i> or <i>neutrius</i> (of two) <i>partis esse</i>	to be neutral.
<i>in neutris partibus esse</i>	to be neutral.
<i>neutram partem sequi</i>	to be neutral.
<i>medium esse</i>	to be neutral.
<i>medium se gerere</i>	to be neutral.
<i>a partibus rei publicae animus liber</i> (Sall. Cat. 4. 2)	an independent spirit.
<i>idem de re publica sentire</i>	to have the same political opinions.
<i>ab aliquo in re publica dissentire</i>	to hold different views in politics.
<i>ex rei publicae dissensione</i>	owing to political dissension.
<i>in duas partes discedere</i> (Sall. Iug. 13. 1)	to divide into two factions.
<i>studio ad rem publicam ferri</i>	to throw oneself heart and soul into politics.
<i>se civilibus fluctibus committere</i>	to enter the whirlpool of political strife.
<i>imperium singulare, unius dominatus, regium imperium</i>	monarchy.
<i>optimatum dominatus</i>	aristocracy (as a form of government).
<i>civitas, quae optimatum arbitrio regitur</i>	aristocracy (as a form of government).
<i>boni cives, optimi, optimates</i> , also simply <i>boni</i> (opp. <i>improbi</i>); <i>illi, qui optimatum causam agunt</i>	the aristocracy (as a party in politics).
<i>principes</i> or <i>primores</i>	the aristocracy (as a leading class in government).
<i>nobiles; nobilitas; qui nobilitate generis excellunt</i>	the aristocracy (as a social class).
<i>paucorum dominatio</i> or <i>potentia</i>	oligarchy.
<i>multitudinis dominatus</i> or <i>imperium</i>	government by the mob.
<i>spiritus patricii</i> (Liv. 4. 42)	patrician arrogance; pride of caste.
<i>homines graves</i> (opp. <i>leves</i>)	men of sound opinions.
<i>homo popularis</i>	a democrat.
<i>homo vere popularis</i> (Catil. 4. 5. 9)	a man who genuinely wishes the people's good.
<i>homo florens in populari ratione</i>	a democratic leader.
<i>imperium populi</i> or <i>populare, civitas</i> or <i>res</i>	democracy.

<i>publica popularis</i> <i>causam popularem suscipere</i> or <i>defendere</i>	to take up the cause of the people, democratic principles.
<i>populi causam agere</i> <i>patriae amantem (amantissimum) esse</i> (<u>Att. 9. 22</u>)	to be a leading spirit of the popular cause. to be (very) patriotic.
<i>mundanus, mundi civis et incola</i> (<u>Tusc. 5. 37</u>)	a citizen of the world; cosmopolitan.

8. Demagogy—Revolution—Rebellion—Anarchy

<i>plebis dux, vulgi turbator, civis turbulentus,</i> <i>civis rerum novarum cupidus</i> <i>iactatio, concitatio popularis</i> <i>artes populares</i> <i>populariter agere</i> <i>conversio rei publicae</i> (<u>Div. 2. 2. 6</u>) <i>homines seditiosi, turbulenti</i> or <i>novarum rerum cupidi</i> <i>novis rebus studere</i> <i>novarum rerum cupidum esse</i> <i>novas res moliri</i> (<u>Verr. 2. 125</u>) <i>contra rem publicam sentire</i> <i>contra rem publicam facere</i> <i>a re publica deficere</i> <i>plebem concitare, sollicitare</i> <i>seditionem facere, concitare</i> <i>seditio erumpit</i> ²⁶² <i>coniurare (inter se) de c. Gerund. or ut...</i> <i>coniurationem facere</i> (<u>Catil. 2. 4. 6</u>) <i>conspirare cum aliquo (contra aliquem)</i> <i>rem publicam labefactare</i> <i>rem publicam perturbare</i> <i>statum rei publicae convellere</i> <i>rem publicam vexare</i> <i>rem publicam funditus evertere</i> <i>omnes leges confundere</i> <i>omnia turbare ac miscere</i> <i>perturbatio omnium rerum</i> (<u>Flacc. 37</u>) <i>omnia divina humanaque iura permiscentur</i> (<u>B. C. 1. 6. 8</u>) <i>leges nullae</i> <i>iudicia nulla</i> <i>res fluit ad interregnum</i> <i>non nullus odor est dictaturae</i> (<u>Att. 4. 18</u>) <i>tumultum sedare</i> (<u>B. C. 3. 18. 3</u>)	a demagogue, agitator. popular agitation. tricks of a demagogue. to play the demagogue. revolution. revolutionists. to hold revolutionary opinions. to hold revolutionary opinions. to plot a revolution. to foster revolutionary projects. to be guilty of high treason. to betray the interests of the state. to stir up the lower classes. to cause a rebellion. a rebellion breaks out. to form a conspiracy. to form a conspiracy. to conspire with some one. to shake the stability of the state. to throw the state into confusion. to endanger the existence of the state. to damage the state. to completely overthrow the government, the state. to upset the whole constitution. to cause universal disorder. general confusion; anarchy. anarchy reigns supreme. lawlessness; anarchy. lawlessness; anarchy. things seem tending towards an interregnum. there are whispers of the appointment of a dictator. to quell an outbreak.
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²⁶² But *bellum exardescit*, war breaks out.

concitatam multitudinem reprimere
plebem continere

to allay the excitement of the mob.
to hold the people in one's power, in check.

9. Proscription—Confiscation—Banishment—Amnesty

<i>proscribere aliquem</i> or <i>alicuius possessiones</i>	to proscribe a person, declare him an outlaw.
<i>aqua et igni interdicere alicui</i>	to proscribe a person, declare him an outlaw.
<i>in proscriptorum numerum referre aliquem</i> (<u>Rosc. Am. 11. 32</u>)	to place a person's name on the list of the proscribed.
<i>e proscriptorum numero eximere aliquem</i>	to erase a person's name from the list of the proscribed.
<i>bona alicuius publicare</i> (<u>B. G. 5. 54</u>)	to confiscate a person's property.
<i>bona alicui restituere</i>	to restore to a person his confiscated property.
<i>in exilium eicere</i> or <i>expellere aliquem</i>	to banish a person, send him into exile.
<i>ex urbe (civitate) expellere, pellere aliquem</i>	to banish a person, send him into exile.
<i>de, e civitate aliquem eicere</i>	to banish a person, send him into exile.
<i>exterminare (ex) urbe, de civitate aliquem</i> (<u>Mil. 37. 101</u>)	to expel a person from the city, country.
<i>e patria exire iubere aliquem</i>	to banish a man from his native land.
<i>patria carere</i>	to be in exile.
<i>interdicere alicui Italiā</i>	to banish a person from Italy.
<i>aliquem exilio afficere, multare</i>	to punish by banishment.
<i>in exilium ire, pergere, proficisci</i>	to go into exile.
<i>exulatum ire</i> or <i>abire</i>	to go into exile.
<i>solum vertere, mutare</i> (<u>Caecin. 34. 100</u>)	to leave one's country (only used of exiles).
<i>exulare</i> (<u>Div. 2. 24. 52</u>)	to live in exile.
<i>in exilio esse, exulem esse</i>	to live in exile.
<i>aliquem (in patriam) restituere</i>	to recall from exile.
<i>in patriam redire</i>	to return from exile.
<i>ante actarum (praeteritarum) rerum oblivio</i> or simply <i>oblivio</i>	amnesty (ἀμνηστία).
<i>omnem memoriam discordiarum oblivione</i> <i>sempiterna delere</i> (<u>Phil. 1. 1. 1</u>)	to proclaim a general amnesty.
<i>postliminium</i> (<u>De Or. 1. 40. 181</u>)	a returning from exile to one's former privileges.

10. Power—Monarchy—Royalty

<i>imperium, rerum summam deferre alicui</i> ²⁶³	to confer supreme power on a person.
<i>rem publicam alicui permittere</i>	to give some one unlimited power in state affairs.
<i>imperium tenere (in aliquem)</i>	to have power over some one.
<i>imperium obtinere</i>	to maintain power, authority.
<i>principatu deici</i> (<u>B. G. 7. 63</u>)	to be deposed from one's leading position.
<i>cum imperio esse</i> (cf. XVI. 3)	to have unlimited power; to be invested with

²⁶³ *deferre* in the sense "confer," "attribute," is also constructed with *ad*; when it means to bring news, give information it always takes *ad*.

in imperio esse

imperium in annum prorogare
imperium deponere (Rep. 2. 12. 23)

*imperium singulare*²⁶⁴
dominari in aliquem
*imperium, regnum, tyrannidem*²⁶⁵ *occupare*
rerum potiri

dominatio impotens
potestas immoderata, infinita
tyrannidem concupiscere
tyrannidem sibi parere aliqua re

regnum appetere (B. G. 7. 4)
regnum adipisci
alicui regnum deferre, tradere
aliquem regem, tyrannum constituere
regem restituere

aliquem in regnum restituere

aliquem regno spoliare or *expellere* (Div. 1.
22. 74)
regios spiritus sibi sumere

11. Slavery—Freedom

servitute premi (Phil. 4. 1. 3)
liberum populum servitute afficere
aliquem in servitutum redigere
alicui servitutum iniungere, imponere
civitatem servitute oppressam tenere (Dom.
51. 131)
libertatem populo eripere
populum liberum esse, libertate uti, sui iuris
esse pati
aliquem in servitutum abducere, abstrahere
aliquem sub corona vendere (B. G. 3. 16)
iugum servitutum accipere
libertas, libertatis studium
imperium oppugnare, percellere

imperium.

to hold a high office (such as conferred
imperium, i.e. *consulatus, dictatura,*
praetura).

to prolong the command for a year.

to lay down one's power.

absolute power; autocracy.

to have unlimited power over a person.

to take upon oneself absolute power.

(1) to usurp supreme power, (2) to be in a
position of power.

despotic, tyrannous rule.

despotic, tyrannous rule.

to aspire to a despotism.

to establish oneself as despot, tyrant by
some means.

to aspire to the sovereignty.

to obtain the sovereignty, kingly office.

to invest some one with royal power.

to establish some one as king, tyrant.

to restore a king to his throne (not *in*
solium).

to restore a king to his throne (not *in*
solium).

to depose a king.

to assume a despotic tone.

to languish in slavery.

to enslave a free people.

to reduce to slavery.

to lay the yoke of slavery on some one.

to keep the citizens in servile subjection.

to rob a people of its freedom.

to grant a people its independence.

to carry off into slavery.

to sell a prisoner of war as a slave.

to submit to the yoke of slavery.

independent spirit.

to attack, overthrow a tyranny.

²⁶⁴ Cf. *certamen singulare*, a fight of one individual with another, a duel (cf. xvi. 10a). *singularis* also has the meaning "unique," "pre-eminent," e.g. *singularis virtus*.

²⁶⁵ *tyrannus, tyrannis, tyrannicus* are rarely used in the Greek sense, irresponsible sovereign, etc., but usually mean despot, despotic, etc. The pure Latin equivalents are *rex, dominus, dominatio, imperium, regius*, or if there is emphasis on the cruelty of despots, *dominus saevus, crudelis et superba dominatio*, etc.

<i>ad libertatem conclamare</i>	to summon to liberty.
<i>ad arma conclamare</i> (Liv. 3. 50)	to call to arms.
<i>vincula rumpere</i>	to burst one's chains.
<i>iugum servitutis excutere</i>	to shake off the yoke of slavery.
<i>iugum servile a cervicibus deicere</i> (Phil. 1. 2. 6)	to shake off the yoke of slavery.
<i>servitatem exuere</i> (Liv. 34. 7)	to shake off the yoke of slavery.
<i>iugum servile alicui demere</i>	to deliver some one from slavery.
<i>ab aliquo servitatem</i> or <i>servitutis iugum depellere</i>	to deliver some one from slavery.
<i>dominationem</i> or <i>dominatum refringere</i>	to destroy a despotism, tyranny.
<i>regios spiritus reprimere</i> (Nep. Dion. 5. 5)	to destroy a despotism, tyranny.
<i>libertatem recuperare</i>	to recover liberty.
<i>rem publicam in libertatem vindicare</i> a or <i>ex dominatione</i>	to deliver the state from a tyranny.

12. Revenue—Colonies—Provinces

<i>vectigalia redimere, conducere</i>	to farm the revenues.
<i>vectigalia exercere</i> (<i>vid. sect. V. 7, note The first...</i>)	to collect the taxes.
<i>vectigalia exigere</i> (<i>acerbe</i>)	to exact the taxes (with severity).
<i>pecuniam cogere a civitatibus</i>	to extort money from the communities.
<i>vectigalia, tributa</i> ²⁶⁶ <i>pendere</i>	to pay taxes.
<i>immunis</i> (<i>tributorum</i>) (Verr. 5. 21. 51)	exempt from taxation.
<i>immunitatem omnium rerum habere</i>	to enjoy absolute immunity.
<i>vectigalia, tributa alicui imponere</i>	to impose tribute on some one.
<i>tributorum multitudine premi</i>	to be crushed by numerous imposts.
<i>ager publicus</i>	public land; state domain.
<i>agros assignare</i> (Leg. Agr. 1. 6. 17)	to allot land.
<i>pecunia publica, quae ex metallis redit</i>	the public income from the mines.
<i>avertere pecuniam</i> (Verr. 2. 1. 4)	to embezzle money.
<i>peculatum facere</i> (Rab. Perd. 3. 8)	to embezzle money.
<i>rem publicam quaestui habere</i>	to enrich oneself at the expense of the state.
<i>coloniam deducere in aliquem locum</i> (<i>vid. sect. XII. 1, note Notice too...</i>)	to found a colony somewhere.
<i>colōnos mittere</i> (Div. 1. 1. 3)	to send out colonists.
<i>coloniam constituere</i> (Leg. Agr. 1. 5. 16)	to found a colony.
<i>provinciam</i> ²⁶⁷ <i>alicui decernere, mandare</i>	to entrust some one with an official duty, a province.
<i>provincias sortiri</i> (Liv. 38. 35)	to draw lots for the provinces.
<i>alicui Syria (sorte) obvēnit, obtigit</i>	the province of Syria has fallen to some one's lot.
<i>provincias inter se comparant</i>	(the magistrates) arrange among themselves the administration of the provinces, the

²⁶⁶ *vectigalia* = indirect taxes, including, for example, *decumae*, the tenth, tithe of corn; *scriptura*, the duty on pasturage; *portorium*, harbour-toll. *tributum* = direct tax on incomes.

²⁶⁷ *provincia* originally means a sphere of activity, an employ, especially of magistrates; it then means the administration of a country outside Italy conquered in war, and lastly the country itself, a province. The senate each year determined on the countries to which magistrates were to be sent (*provincias nominare, decernere*).

in provinciam proficisci (Liv. 38. 35)
provincias permutare
provinciam administrare, obtinere
provinciam obire
 (*de* or *ex*) *provincia decedere* or simply
decedere (*vid.* sect. II. 4, note *Cf.*
especially...)

official spheres of duty.
 to set out for one's province.
 to exchange provinces.
 to manage, govern a province.
 to visit, traverse a province.
 to leave a province (at the termination of
 one's term of office).

13. Magistracies

(a) Candidature—Election

petere magistratum, honores
*ambire*²⁶⁸ *aliquem* (always with Acc. of
 person)
nomen profiteri or simply *profiteri*
*manus prensare*²⁶⁹ (De Or. 1. 24. 112)
nomina appellat (nomenclator)
competitor (Brut. 30. 113)
multa (pauca) puncta in centuria (tribu)
*aliqua ferre*²⁷⁰
centuriam, tribum ferre (Planc. 49)
omnes centurias ferre or *omnium suffragiis,*
cunctis centuriis creari
repulsam ferre consulatus (a populo) (Tusc.
5. 19. 54)
magistratus vitio creati

to seek office.
 to solicit the vote or favour of some one.
 to become a candidate.
 to shake hands with voters in canvassing.
 the agent (*nomenclator*) mentions the
 names of constituents to the canvasser.
 a rival candidate.
 to obtain many (few) votes in a century or
 tribe.
 to gain the vote of a century or tribe.
 to be elected unanimously
 to fail in one's candidature for the
 consulship.
 magistrates elected irregularly (*i.e.* either
 when the auspices have been
 unfavourable or when some formality has
 been neglected).
 to elect a man to fill the place of another
 who has died whilst in office.
 to succeed a person in an office.
 to succeed some one as general.
 to be elected at the age required by law (*lex*
Villia annalis).
 to continue one's office for another year.
 to prolong some one's office for another
 year.
 to prolong a person's command.

sufficere aliquem in alicuius locum or *alicui*

alicui or *in alicuius locum succedere*
alicui imperatori succedere
suo (legitimo) anno creari (opp. *ante*
annum)
continuare magistratum (Sall. Iug. 37. 2)
continuare alicui magistratum

prorogare alicui imperium (in annum)

²⁶⁸ Hence *ambitio*, legitimate canvassing; *ambitus*, illegal canvassing.

²⁶⁹ Under the head *ambitionis occupatio* (De Or. 1. 1. 1) are enumerated *salutare, rogare, supplicare, manus prensare, invitare ad prandium*, and sometimes *convivia tributim data*. For the whole subject *vid.* Q. Cicero's book *de petitione consulatus ad M. fratrem*.

²⁷⁰ In counting the votes polled, a dot or mark was put opposite a candidate's name as often as a tablet (*tabella*) with his name on it came up. Hence *punctum ferre*, to be successful, e.g. Hor. A. P. 343 *omne tulit punctum qui miscuit utile dulci*.

<i>magistratus et imperia</i> (Sall. Iug. 3. 1)	civil and military offices.
<i>inire magistratum</i>	to enter into office.
<i>munus administrare, gerere</i>	to perform official duties.
<i>munere fungi, muneri praeesse</i>	to perform official duties.
<i>honores alicui mandare, deferre</i>	to invest a person with a position of dignity.
<i>muneri aliquem praeficere, praeponere</i>	to appoint some one to an office.
<i>munus explere, sustinere</i>	to fulfil the duties of one's position.
<i>abdicare se magistratu</i> (Div. 2. 35)	to resign one's post (before the expiry of the term of office).
<i>deponere</i> ²⁷¹ <i>magistratum</i>	to give up, lay down office (usually at the end of one's term of office).
<i>abire magistratu</i>	to give up, lay down office (usually at the end of one's term of office).
<i>de potestate decedere</i>	to give up, lay down office (usually at the end of one's term of office).
<i>res ad interregnum venit or adducitur</i>	an interregnum ensues.
<i>abrogare alicui munus</i> (Verr. 2. 57)	to remove a person from his office.
<i>abrogare alicui imperium</i>	to deprive a person of his position as commandant.
<i>virī clari et honorati</i> (De Sen. 7. 22)	men of rank and dignity.
<i>honoribus ac reipublicae muneribus perfunctus</i> (De Or. 1. 45)	a man who has held many offices.
<i>amplis honoribus usus</i> (Sall. Iug. 25. 4)	a man who has held many offices.

(b) Particular Magistracies

<i>consulem creare</i> ²⁷²	to elect a consul.
<i>aliquem consulem declarare</i> (Leg. Agr. 2. 2. 4)	to declare a person consul-elect.
<i>aliquem consulem renuntiare</i> (De Or. 2. 64. 260)	to officially proclaim (by the <i>praeco</i> , herald) a man elected consul; to return a man consul.
<i>bis consul</i>	twice consul.
<i>iterum, tertium consul</i>	consul for the second, third time.
<i>sextum</i> (Pis. 9. 20), <i>septimum consul</i>	consul for the sixth, seventh time.
<i>videant or dent operam consules, ne quid res publica detrimenti capiat</i> ²⁷³ (Catil. 1. 2. 4)	let the consuls take measures for the protection of the state.
<i>in hoc praeclaro consulatu</i>	during this brilliant consulship.
<i>aetas consularis</i>	the consular age (43 years).
<i>pro consule in Ciliciam proficisci</i>	to go to Cilicia as pro-consul.
<i>superiore consulatu</i>	in his former consulship.
<i>dictatorem dicere (creare)</i>	to name a person dictator.
<i>dictaturam gerere</i>	to be dictator.
<i>dictator dicit (legit) magistrum equitum</i>	a dictator appoints a <i>magister equitum</i> .

²⁷¹ But *deponere* is also found in the sense of *abdicare*, e.g. B. G. 7. 33. 4; N. D. 2. 11; Liv. 2. 28. 9.

²⁷² *creare* is used of any magistrate regularly elected. The *locus classicus* on this subject is Cic. De Leg. 3. 3. 6-12.

²⁷³ This formula conferred absolute power on the consuls. This was done only in cases of great emergency, and was somewhat similar to our "declaration of martial law."

<i>potestatem habet in aliquem vitae necisque</i> (B. G. 1. 16. 5)	he has power over life and death.
<i>lictiores summovent turbam</i> (Liv. 4. 50) <i>fascas praeferre, summittere</i>	the lictors clear the way. to walk before with the fascas; to lower the fascas.
<i>censores censent populum</i> <i>censum habere, agere</i> (Liv. 3. 22) <i>censuram agere, gerere</i> <i>locare aedes, vias faciendas</i> (Phil. 9. 7. 16)	the censors hold a census of the people. to hold the census. to perform the censors' duties. to receive tenders for the construction of temples, highroads.
<i>locare opera publica</i> <i>redimere, conducere porticum aedificandam</i> (Div. 2. 21. 47)	to let out public works to contract. to undertake a contract for building a portico.
<i>nota, animadversio censoria</i> <i>notare aliquem ignominia</i> (Cluent. 43. 119) <i>censu prohibere, excludere</i> <i>tribu movere aliquem</i> <i>e senatu eicere</i> <i>senatu movere</i> <i>lustrum condere</i> (Liv. 1. 44. 2)	the reprimand of a censor. to brand a person with infamy. to strike off the burgess-roll. to expel some one from his tribe. to expel from the senate. to expel from the senate. to complete the censorship (by certain formal purificatory ceremonies = <i>lustrum faciendum</i>).
<i>tribuni plebis sacrosancti</i> (Liv. 3. 19. 10)	the plebeian tribunes, whose persons are inviolable.
<i>appellare</i> ²⁷⁴ <i>tribunos plebis (in aliqua re a praetore)</i> (Liv. 2. 55) <i>provocare</i> ²⁷⁵ <i>ad populum</i> (Liv. 2. 55) <i>intercessio tribunicia</i> (cf. sect. XIV. 5)	to appeal to the plebeian tribunes against a praetor's decision. to appeal to the people. the tribunicial veto.

14. The Senate

<i>publicum consilium</i> (Phil. 7.7. 19) <i>in senatum legere,</i> ²⁷⁶ <i>eligere</i> <i>senatum vocare, convocare</i> <i>senatum cogere</i> (Liv. 3. 39) <i>edicere,</i> ²⁷⁷ <i>ut senatus frequens adsit</i> (Fam. 11. 6. 2) <i>senatum habere</i> <i>ad senatum referre</i> ²⁷⁸ (Cic. Dom. 53. 136)	the council of the nation; the senate. to elect to the senate. to call a meeting of the senate. to assemble the senate. to issue a proclamation calling on the senators to assemble in full force. to hold a sitting of the senate. to bring a question before the senate (of the presiding magistrate).
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²⁷⁴ *appellare* as a legal technical term only occurs in classical Latin in the formula *te, vos appello*.

²⁷⁵ *provocare* only with proper names, e.g. *ad Catonem provocare*. To appeal to some one's pity, etc. = *implorare alicuius misericordiam, fidem*, etc.

²⁷⁶ Distinct from *senatum legere* = to read over and revise the list of senators (used of the censors). The head of the list was called *princeps senatus*.

²⁷⁷ *edicere, edictum*, technical terms; *edicere* is used of the praetor deciding how a case is to be tried, cf. *Verr. 2. 1. 41; Flacc. 28. 67*. Then more generally of an order, declaration, proclamation. The senate was convened by the *praeco* or by means of a notice posted in some public place (*edictum*).

²⁷⁸ A meeting of the senate opened by a declaration of the agenda by the presiding magistrate, a consul, praetor, or tribune. This was called *referre ad senatum*.

<i>patres (senatum) consulere de aliqua re</i> (Sall. Iug. 28)	to consult the senators on a matter.
<i>sententiam rogare, interrogare</i> <i>sententiam dicere</i>	to ask the opinion of... to give an opinion (also used of a judge, cf. sect. VI. 4).
<i>senatus sententia inclināt ad...</i> (De Sen. 6. 16)	the senate inclines to the opinion, decides for...
<i>sententia vincit</i> (Liv. 2. 4. 3)	the majority were of the opinion...
<i>maior pars</i>	the majority.
<i>quid censes? quid tibi videtur?</i>	what is your opinion?
<i>quid de ea re fieri placet?</i>	what is your opinion?
<i>discessionem facere</i> (Sest. 34. 74)	to take the vote (by division).
<i>discedere (pedibus), ire in alicuius sententiam</i> ²⁷⁹ (Liv. 23. 10)	to vote for some one's motion.
<i>senatus decrevit (populusque iussit) ut</i>	the senate decreed (and the people ratified the decree) that...
<i>senatus consultum fit</i> (Att. 2. 24. 3)	a resolution of the senate (not opposed by a tribunicial veto) was made.
<i>senatus auctoritas</i>	the opinion of the senate in general.
<i>senatum alicui dare</i> (Q. Fr. 2. 11. 2)	to give a man audience before the senate.
<i>a senatu res ad populum reicitur</i>	a matter is referred (for decision) from the senate to the people.
<i>dicendi mora diem extrahere, eximere, tollere</i>	to pass the whole day in discussion.
<i>dimittere senatum</i> ²⁸⁰	to dismiss the senate.
<i>nox senatum dirimit</i>	night breaks up the sitting.

XV. Law and Justice

1. Law in General

<i>ius dicere</i>	to administer justice (said of the praetor).
<i>ius reddere</i> (Liv. 3. 33)	to administer justice (said of the praetor).
<i>ius suum persequi</i>	to assert one's right.
<i>ius suum adipisci</i> (Liv. 1. 32. 10)	to obtain justice.
<i>ius suum tenere, obtinere</i>	to maintain one's right.
<i>de iure suo decedere</i> or <i>cedere</i>	to waive one's right.
<i>(ex) iure, lege agere cum aliquo</i>	to go to law with a person.
<i>summo iure agere cum aliquo</i> (cf. <i>summum ius, summa iniuria</i>)	to proceed against some one with the utmost rigour of the law; to strain the law in one's favour.
<i>in ius, in iudicium vocare aliquem</i>	to summon some one before the court.

²⁷⁹ After the *rogatio sententiarum* came the voting, usually by division (*per discessionem, pedibus ire in sententiam*), but in cases of doubt each member was asked his opinion (*per singulorum sententias exquisitas*). The presiding officer then dismissed the meeting with the words *nihil vos moramur, patres conscripti*, "I need not detain you any longer." From this formula probably came the colloquial uses—(1) "I do not care for...", "I have no interest in..." (with the Acc.); (2) "I have nothing against...", "you have my consent to..." (with the Acc. and Inf. or *quominus*).

²⁸⁰ id.

<i>diem dicere alicui</i>	to summon some one to appear on a given day; to accuse a person.
<i>in iudicium venire, in iudicio adesse</i>	to appear in court.
<i>iudicia administrare</i>	to have charge of the administration of justice.
<i>iudicium exercere</i> (<i>vid. sect. V. 7, note The first...</i>)	to administer justice; to judge (used of criminal cases before the praetor).
<i>iudicio praeesse</i>	to be president of a court.
<i>conventus agere</i> (<u>B. G. 1. 54</u>)	to convene the assizes (used of a provincial governor).
<i>quaestiones perpetuae</i> (<u>Brut. 27. 106</u>)	the standing commissions of inquiry.
<i>aliquem in integrum</i> (<i>vid. sect. V. 4, note The proper...</i>) <i>restituere</i>	to reinstate a person in his right.
(1) <i>respondere</i> ²⁸¹ (<i>de iure</i> or <i>ius</i>)	to give a legal opinion, decision on points of law.
(2) <i>cavere</i> (<i>in iure</i>) (<u>Off. 2. 65</u>)	to point out what precautions, what formal steps must be taken to insure immunity.
(3) <i>agere</i>	to be energetic in the conduct of the case; to plead before the judge.
<i>aequum iudicem se alicui praeberere</i>	to judge some one equitably.
<i>ex aequo et bono</i> (<u>Caecin. 23. 65</u>)	justly and equitably.
<i>iudex incorruptus</i>	an impartial judge.
<i>ratio iudiciorum</i>	judicial organisation.
<i>aequa iuris descriptio</i> (<u>Off. 2. 4. 15</u>)	a sound judicial system.
<i>aequo iure vivere cum aliquo</i>	to live with some one on an equal footing.
<i>iustitium indicere, edicere</i> (<u>Phil. 5. 12</u>)	to proclaim that the courts are closed, a cessation of legal business.
<i>iustitium remittere</i>	to re-open the courts.
<i>ius ad artem redigere</i>	to reduce law to a system.
<i>ius nullum</i>	absence of justice.
<i>ius ac fas omne delere</i>	to trample all law under foot.
<i>omnia iura pervertere</i>	to trample all law under foot.
<i>contra ius fasque</i>	against all law, human and divine.
<i>optimo iure</i>	with full right.
<i>ius praecipuum, beneficium, donum</i> , also	prerogative, privilege.
<i>immunitas</i> ²⁸² c. Gen.	

2. Inquiry—Testimony—Torture

<i>aliquid, causam cognoscere</i>	to hold an inquiry into a matter.
<i>quaerere aliquid</i> or <i>de aliqua re</i>	to hold an inquiry into a matter.
<i>quaestionem habere de aliquo, de aliqua re</i> or <i>in aliquem</i>	to examine a person, a matter.
<i>quaestioni praeesse</i>	to preside over an inquiry.
<i>quaesitor</i>	the examining judge.
<i>incognita causa</i> (cf. sect. XV. 3, <i>indicta</i>)	without any examination.

²⁸¹ In full *consulenti respondere*. From this consultation lawyers got the title *iuris* or *iure consulti*. In these three points, *respondere*, *cavere*, *agere*, consisted the practical duty of a jurist. Cicero, however (De Or. 1. 48), adds *scribere* = to draw up legal instruments such as wills, contracts, etc.

²⁸² *privilegium* in this sense is post-classical. In classical prose it denotes a law passed for or against an individual (*privus*), e.g. *privilegium ferre, irrogare de aliquo* (Cic.)

<i>causa</i>	
<i>in tabulas publicas referre aliquid</i>	to enter a thing in the public records.
<i>deprehendere aliquem (in aliqua re)</i>	to catch a person, find him out.
<i>deprehendere aliquem in manifesto scelere</i>	to take a person in the act.
<i>testis gravis</i>	an important witness.
<i>testis locuples</i>	a witness worthy of all credit.
<i>testis incorruptus atque integer</i>	an impartial witness.
<i>aliquem testem alicuius rei (in aliquid) citare</i>	to cite a person to give evidence on a matter.
<i>aliquem testem adhibere</i>	to use some one's evidence.
<i>aliquo teste uti</i>	to use some one's evidence.
<i>aliquem testem dare, edere, proferre</i>	to produce as a witness.
<i>aliquem testem producere</i>	to produce as a witness.
<i>testem prodire (in aliquem)</i>	to appear as witness against a person.
<i>testimonium dicere pro aliquo</i>	to give evidence on some one's behalf.
<i>pro testimonio dicere</i>	to state as evidence.
<i>testibus teneri, convictum esse</i>	to be convicted by some one's evidence.
<i>alicui admovere tormenta</i>	to have a person tortured.
<i>quaerere tormentis de aliquo</i>	to have a person tortured.
<i>de servis quaerere (in dominum)</i>	to examine slaves by torture.
<i>cruciatūs tormentorum</i>	the pains of torture.
<i>aliquem a ceteris separare et in arcam conicere ne quis cum eo colloqui possit</i> (Mil. 22. 60)	to isolate a witness.

3. Process—Defence

<i>causa privata</i>	a civil case.
<i>causa publica</i> (Brut. 48. 178)	a criminal case.
<i>causam alicuius agere (apud iudicem)</i>	to conduct a person's case (said of an agent, solicitor).
<i>causam dicere, orare</i> (Brut. 12. 47)	to address the court (of the advocate).
<i>causam dicere</i>	to defend oneself before the judge (of the accused).
<i>causam dicere pro aliquo</i>	to defend a person.
<i>causam alicuius defendere</i>	to conduct some one's defence in a case.
<i>causam optimam habere</i> (Lig. 4. 10)	to have a good case.
<i>causam inferiorem dicendo reddere superiorem</i> (τὸν ἥττω λόγον κρείττω ποιεῖν)	to gain a weak case by clever pleading.
(Brut. 8. 30)	
<i>patronus</i> ²⁸³ (<i>causae</i>) (De Or. 2. 69)	counsel; advocate.
<i>causam suscipere</i>	to undertake a case.
<i>ad causam aggredi</i> or <i>accedere</i>	to undertake a case.
<i>indicta causa</i> (opp. <i>cognita causa</i>)	without going to law.
<i>litem alicui intendere</i>	to go to law with, sue a person.
<i>adhuc sub iudice lis est</i> (Hor. A. P. 77)	the case is still undecided.
<i>lites componere</i> (Verg. Ecl. 3. 108)	to arrange a dispute (by arbitration).
<i>causam</i> or <i>litem obtinere</i>	to win a case.

²⁸³ They were not called *advocati* till under the Empire. In Augustan Latin *advocatus* = *amicus qui adest alicui (in iudicio)*, i.e. a man who supported his friend by his presence and influence.

<i>causā</i> or <i>iudicio vincere</i>	to win a case.
<i>causam</i> or <i>litem amittere, perdere</i>	to lose one's case.
<i>causā</i> or <i>lite cadere</i> (owing to some informality)	to lose one's case.
<i>calumniae litium</i> (<u>Mil. 27. 74</u>)	chicanery (specially of wrongfully accusing an innocent man).

4. Accusation—Verdict—Decision

<i>accusatio</i> (<u>Cael. 3. 6</u>)	a criminal accusation.
<i>actio, petitio</i>	a private, civil prosecution.
<i>nomen alicuius deferre</i> (<i>apud praetorem</i>) (<u>Verr. 2. 38. 94</u>)	to accuse, denounce a person.
<i>referre in reos aliquem</i>	to put some one on the list of the accused.
<i>eximere de reis aliquem</i>	to strike a person's name off the list of the accused.
<i>aliquis reus fit</i> (<u>Fam. 13. 54</u>)	some one is accused.
<i>iudices reicere</i> (<u>Verr. 3. 11. 28</u>)	to challenge, reject jurymen.
<i>crimina diluere, dissolvere</i>	to refute charges.
<i>accusare aliquem rei capitalis</i> (<i>rerum capitalium</i>)	to charge some one with a capital offence.
<i>caput alicuius agitur</i> (<i>vid. sect. V. 8</i>)	a person's life is in jeopardy.
<i>accusare aliquem peculatus, pecuniae publicae</i>	to accuse some one of malversation, embezzlement of public money.
<i>accusare aliquem falsarum tabularum</i> ²⁸⁴	to accuse a person of forging the archives.
<i>postulare aliquem repetundarum</i> ²⁸⁵ or <i>de repetundis</i>	to accuse a person of extortion (to recover the sums extorted).
<i>accusare aliquem perduellionis</i>	to charge a person with treason (hostile conduct against the state generally).
<i>accusare aliquem maiestatis</i>	to accuse a person of high treason (more specific than the preceding).
<i>accusare aliquem ambitus, de ambitu</i>	to accuse some one of illegal canvassing.
<i>accusare aliquem de vi, de veneficiis</i>	to accuse a person of violence, poisoning.
<i>accusare aliquem inter sicarios</i> (<u>Rosc. Am. 32. 90</u>)	to accuse a person of assassination.
<i>sententiae iudicium</i>	the finding of the jury.
<i>sententiam ferre, dicere</i> (<u>Off. 3. 16. 66</u>)	to give sentence (of the judge, cf. sect. VI. 4, note <i>Not...</i>).
<i>iudicare causam</i> (<i>de aliqua re</i>)	to decide on the conduct of the case.
<i>iudicium rescindere</i>	to rescind a decision.
<i>res iudicatas rescindere</i> (<u>Cic. Sull. 22. 63</u>)	to rescind a decision.
<i>lege Plautia damnari</i> (<u>Sall. Cat. 31. 4</u>)	to be condemned under the Lex Plautia.

5. Guilt

<i>in culpa esse</i>	to be at fault; to blame; culpable.
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²⁸⁴ Cf. *tabulas publicas corrumpere* (Rosc. Am. 128); *commutare*, to falsify public records.

²⁸⁵ Extortion generally can be rendered by *violenta exactio pecuniarum*, or some verbal periphrasis (e.g. *per vim capere pecunias*, etc.)

<i>culpa alicuius rei est in aliquo</i>	some one is to blame in a matter; it is some one's fault.
<i>mea culpa est</i>	it is my fault.
<i>culpa carere, vacare</i>	to be free from blame.
<i>extra culpam esse</i>	to be free from blame.
<i>abesse a culpa</i>	to be free from blame.
<i>prope abesse a culpa</i>	to be almost culpable.
<i>affinem esse culpae</i>	to be almost culpable.
<i>culpam in aliquem conferre, transferre, conicere</i>	to put the blame on another.
<i>culpam alicui attribuere, assignare</i>	to attribute the fault to some one.
<i>aliquid alicui crimini dare, vitio vertere (Verr. 5. 50)</i>	to reproach, blame a person for...
<i>culpam committere, contrahere</i>	to commit some blameworthy action.
<i>facinus, culpam in se admittere</i>	to commit some blameworthy action.
<i>non committere, ut...</i>	to take care not to...
<i>culpam alicuius rei sustinere</i>	to bear the blame of a thing.
<i>culpam a se amovere</i> ²⁸⁶	to exonerate oneself from blame.
<i>veniam dare alicui</i>	to pardon a person.

6. Punishment—Acquittal

<i>poena afficere aliquem (Off. 2. 5. 18)</i>	to punish some one.
<i>animadvertere in aliquem</i>	to punish some one.
<i>punire aliquem</i>	to punish some one.
<i>ulcisci aliquem (pro aliqua re)</i>	to punish some one.
<i>poenas alicuius persequi</i>	to exact a penalty from some one.
<i>poenam petere, repetere ab aliquo</i>	to exact a penalty from some one.
<i>poenas expetere ab aliquo</i>	to exact a penalty from some one.
<i>supplicium sumere de aliquo</i>	to exact a penalty from some one.
<i>hanc poenam constituere in aliquem, ut...</i>	to ordain as punishment that...
<i>graviter consulere in aliquem (Liv. 8. 13)</i>	to deal severely with a person.
<i>poenas (graves) dare alicui</i>	to be (heavily) punished by some one.
<i>poenas alicui pendere (alicuius rei)</i>	to be punished by some one (on account of a thing).
<i>poenas dependere, expendere,olvere, persolvere</i>	to suffer punishment.
<i>poenam (alicuius rei) ferre, perferre</i>	to suffer punishment.
<i>poenam luere (alicuius rei) (Sull. 27. 76)</i>	to be punished for a thing, expiate it.
<i>luere</i> ²⁸⁷ <i>aliquid aliqua re (De Sen. 20)</i>	to atone for something by...
<i>poenam subire</i>	to submit to a punishment.
<i>pecunia multare aliquem</i>	to condemn some one to a fine.
<i>multam irrogare alicui (Cic. Dom. 17. 45)</i>	to impose a fine (used of the prosecutor or the <i>tribunus plebis</i> proposing a fine to be ratified by the people).
<i>decem milibus aeris damnari</i>	to be fined 10,000 asses.
<i>in vincula (custodiam) dare aliquem</i>	to put some one in irons, chains.

²⁸⁶ Note *purgare aliquid*, to justify oneself in a matter; *se alicui purgare de aliqua re (Fam. 12. 25)*; *alicui purgatum esse (B. G. 1. 28)*.

²⁸⁷ To express the passive use *expiari*, e.g. *scelus supplicio expiatum*.

in vincula, in catenas conicere aliquem
in carcerem conicere aliquem
capitis or capite damnare aliquem
capitis absolvere aliquem

*supplicium alicui decernere, in aliquem
constituere*

Solo capite sanxit, si quis... (Att. 10. 1)
morte multare aliquem (Catil. 1. 11. 28)

supplicium sumere de aliquo
supplicio (capitis) affici

ad palum deligare (Liv. 2. 5)

virgis caedere

securi percutere, ferire aliquem

in crucem agere, tollere aliquem

cruci suffigere aliquem

impune fecisse, tulisse aliquid

impunitum aliquem dimittere

mortem²⁸⁸ deprecari (B. G. 7. 40. 6)

to put some one in irons, chains.

to throw some one into prison.

to condemn some one to death.

to repeal a death-sentence passed on a
person.

to decree the penalty of death.

Solon made it a capital offence to...

to punish any one with death.

to execute the death-sentence on a person.

to suffer capital punishment.

to bind to the stake.

to beat with rods.

to execute a person, cut off his head.

to crucify.

to crucify.

to go unpunished.

to let a person go scot-free.

to beg for life.

XVI. War

1. Levies—Military Oath—Armies in General

aetas militaris

qui arma ferre possunt or iuventus

*qui per aetatem arma ferre non possunt or
aetate ad bellum inutiles*

exercitum conficere (Imp. Pomp. 21. 61)

militēs (exercitum) scribere, conscribere

dilectum habere

imperare milites civitatibus

nomen (nomina) dare, profiteri

ad nomen non respondere (Liv. 7. 4)

militiam (only in the sing.) capessere

militiam detrectare, subterfugere

excusare morbum, valetudinem

militiae vacationem habere

equo, pedibus merere (Liv. 27. 11)

*sacramentum (o) dicere (vid. sect. XI. 2,
note sacramentum...)*

milites sacramento rogare, adigere

evocare undique copias

evocati, voluntarii (B. G. 5. 56)

omnes ad arma convocare

efficere duas legiones

complere legiones (B. C. 1. 25)

military age.

men of military age.

men exempt from service owing to age.

to raise an army.

to levy troops.

to hold a levy.

to compel communities to provide troops.

to enlist oneself.

to fail to answer one's name.

to take service in the army.

to try to avoid military service.

to plead ill-health as an excuse for absence.

to be excused military duty.

to serve in the cavalry, infantry.

to take the military oath.

to make soldiers take the military oath.

to call up troops from all sides.

the volunteers.

to issue a general call to arms.

to form two legions.

to fill up the numbers of the legions.

²⁸⁸ One can also say *vitam, salutem deprecari*, as *deprecari* means (1) to obtain by supplication, (2) to avert by supplication.

<i>supplementum cogere, scribere, legere</i>	to levy recruits to fill up the strength.
<i>auxilia</i> ²⁸⁹ <i>arcessere</i>	to summon auxiliary troops.
<i>copias (arma) cum aliquo iungere</i> or <i>se cum aliquo iungere</i>	to join forces with some one.
<i>conducere, contrahere copias</i>	to concentrate troops.
<i>cogere omnes copias in unum locum</i>	to concentrate all the troops at one point.
<i>parare exercitum, copias</i>	to equip an army, troops.
<i>alere exercitum</i> (<u>Off. 1. 8. 25</u>)	to support an army.
<i>recensere, lustrare, recognoscere exercitum</i> (<u>Liv. 42. 31</u>)	to review an army.
<i>dimittere exercitum</i>	to disband an army.
<i>commeatum militibus dare</i> (opp. <i>petere</i>)	to give furlough, leave of absence to soldiers.
<i>magnae copiae</i> (not <i>multae</i>)	a large force, many troops.
<i>exiguae copiae</i> (<u>Fam. 3. 3. 2</u>)	a small force.
<i>ingens, maximus exercitus</i> (not <i>numerosus</i>)	a numerous army.
<i>robora peditum</i>	the flower of the infantry.
<i>milites levis armaturae</i>	light infantry.
<i>vetus miles, veteranus miles</i>	veterans; experienced troops.
<i>qui magnum in castris usum habent</i>	veterans; experienced troops.
<i>expeditus</i> (opp. <i>impeditus</i>) <i>miles</i>	a soldier lightly armed, ready for battle.
<i>exercitatus in armis</i>	practised in arms.
<i>milites tumultuarii</i> ²⁹⁰ (opp. <i>exercitus iustus</i>) (<u>Liv. 35. 2</u>)	soldiers collected in haste; irregulars.
<i>tirones</i>	recruits.

2. Pay—Service—Commissariat

<i>stipendium</i> ²⁹¹ <i>dare, numerare, persolvere militibus</i>	to pay the troops.
<i>stipendia facere, merere</i>	to serve.
<i>emeritis stipendiis</i> (<u>Sall. Iug. 84. 2</u>)	after having completed one's service.
<i>militia functum, perfunctum esse</i>	to retire from service.
<i>rude donatum esse</i> ²⁹² (<u>Phil. 2. 29</u>)	to retire from service.
<i>milites mercennarii</i> or <i>exercitus conducticius</i>	mercenary troops.
<i>rem frumentariam comparare, providere</i>	to look after the commissariat.
<i>rei frumentariae prospicere</i> (<u>B. G. 1. 23</u>)	to look after the commissariat.
<i>frumentum providere exercitui</i>	to provide corn-supplies for the troops.
<i>frumenti vim maximam comparare</i>	to procure a very large supply of corn.
<i>intercludere commeatum</i>	to cut off the supplies, intercept them.

²⁸⁹ *auxilia* = auxiliary troops raised in the provinces, usually light cavalry. In Caesar's army the cavalry consisted of Gaulish, Spanish, and German auxiliaries. A thousand of these were attached to each legion and were usually commanded by a Roman officer.

²⁹⁰ *tumultus* is used of a sudden rising, rebellion, to repress which all able-bodied men were called to arms. Such risings were particularly common in Gaul, but cf. *tumultus servilis* (B. G. 1. 10)—; *tumultus Istricus* (Liv. 41. 6. 1).

²⁹¹ *stipendium* first established in 406 B.C.; it was paid at the end of the campaign, hence *stipendia* often = campaigns, years of service.

²⁹² Used originally of gladiators, who on their retirement received a staff or wooden sword (*rudis*), hence they were called *rudarii*. Cf. Ov. Tr. 4. 8. 24 *me quoque donari iam rude tempus erat*.

intercludere, prohibere hostes comiteatu

to cut off all supplies of the enemy.

3. Command—Discipline

praeficere aliquem exercitui

to place some one at the head of an army, give him the command.

praeficere aliquem bello gerendo

to charge some one with the conduct of a war.

praeesse exercitui

to be at the head of an army.

magnum usum in re militari habere (Sest. 5. 12)

to possess great experience in military matters.

rei militaris rudem esse

to have had no experience in war.

vir fortissimus

a hero.

magnas res gerere

to perform heroic exploits.

res fortiter feliciterque gesta

a success; a glorious feat of arms.

res bene gesta

a success; a glorious feat of arms.

*res gestae*²⁹³

exploits in war; brilliant actions.

summa belli, imperii (B. G. 2. 4. 7)

the command-in-chief.

cum imperio esse

to hold a high command.

imperii summam tenere (Rep. 2. 28)

to be commander-in-chief.

imperii summae praeesse

to be commander-in-chief.

imperii summam deferre alicui or *ad aliquem, tradere alicui*

to appoint some one commander-in-chief.

imperium transfertur ad aliquem (not *transit*)

the command is transferred, passes to some one.

imperium alicui abrogare (Off. 3. 10)

to depose a person from his command.

*modestia*²⁹⁴ (opp. *immodestia*)

discipline (insubordination).

dicto audientem esse alicui

to obey a person's orders.

milites disciplina coercere

to keep good discipline amongst one's men.

milites coercere et in officio continere (B. C. 1. 67. 4)

to keep good discipline amongst one's men.

4. Weapons

arma capere, sumere

to take up one's arms.

arma expedire (Tusc. 2. 16. 37)

to make ready for battle.

galeam induere

to put on one's helmet.

armis (castris) exuere aliquem

to disarm a person.

arma ponere (not *deponere*)

to pile arms (cf. sect. XII. 3, note *vestem deponere...*).

ab armis discedere (Phil. 11. 33)

to lay down arms.

in armis esse

to be under arms.

cum telo esse

to be armed.

extorquere arma e manibus

to wrest weapons from some one's hands.

²⁹³ Thus *magnae, memorabiles, praestantissimae res gestae*, and also *meae, tuae, suae*, etc. The phrase *rem gerere* can be used either of the combat (*proelium*) or the whole war (*bellum*), cf. B. G. 5. 44. 11; Off. 3. 108.

²⁹⁴ *modestia*, the character of the man who observes a mean (*qui servat modum*), is used morally of self-restraint, moderation (*σωφροσύνη*). In politics it means loyalty; in the army, discipline.

res ad arma venit
tela iacere, conicere, mittere
extra teli iactum, coniectum esse
ad teli coniectum venire (Liv. 2. 31)
se obicere telis
eminus hastis, comminus gladiis uti

gladium educere (e vagīna)
gladium in vaginam recondere
gladium stringere, destringere
gladium alicui in pectus infigere
gladio aliquem per pectus transfigere (Liv. 2. 46)
*sicam, cultrum in corde alicuius defigere*²⁹⁵
(Liv. 1. 58)
decurrere (in armis)
vi et armis

5. War

bellum parare
apparatus (rare in plur.) *belli*
bellum indicere, denuntiare
res repetere (ab aliquo) (Off. 1. 11. 36)
res reddere (alicui) (cf. sect. V. 11)
bellum iustum (pium)
bellum intestinum, domesticum (opp. *bellum externum*)
bellum facere, movere, excitare
bellum conflare (Fam. 5. 2. 8)
bellum moliri
bellum incipere, belli initium facere (B. G. 7. 1. 5)
bello se interponere (Liv. 35. 48)
bello implicari
bellum cum aliquo inire
bellum impendet, imminet, instat
bellum oritur, exardescit
omnia bello flagrant or ardent (Fam. 4. 1. 2)
bellum gerere cum aliquo
bellum coniungere (Imp. Pomp. 9. 26)
bellum ducere, trahere, extrahere
omni studio in (ad) bellum incumbere
bellum inferre alicui (Att. 9. 1. 3)
bellum or arma ultro inferre

bellum (inlatum) defendere
proficisci ad bellum, in expeditionem (Sall.

to matters have reached the fighting-stage.
to discharge missiles.
to be out of range.
to come within javelin-range.
to expose oneself to missiles.
to use javelins at a distance, swords at close quarters.
to draw one's sword (from the scabbard).
to sheath one's sword.
to draw one's sword.
to plunge one's sword in some one's breast.
to transfix, pierce a man's breast with one's sword.
to plunge a dagger, knife in some one's heart.
to manoeuvre.
by force of arms.

to make preparations for war.
preparations for war; war-material.
to make formal declaration of war.
to demand satisfaction, restitution.
to make restitution.
a regular, formal war.
a civil war.

to cause a war.
to kindle a war.
to meditate war.
to commence hostilities.

to interfere in a war.
to be involved in a war.
to begin a war with some one.
a war is imminent.
war breaks out.
everywhere the torch of war is flaming.
to make war on a person.
to wage war in conjunction with some one.
to protract, prolong a war.
to carry on a war energetically.
to invade.
to be the aggressor in a war; to act on the offensive.
to act on the defensive.
to go to war, commence a campaign.

²⁹⁵ *defigere* is also used metaphorically, e.g. *defigere omnes curas, cogitationes in rei publicae salute* (Phil. 14. 5. 13).

Iug. 103)

mittere ad bellum

bellum administrare

bello persequi aliquem, lacescere

belli finem facere, bellum finire

bellum conficere, perficere

bellum componere (Fam. 10. 33)

bellum transferre alio, in...

belli sedes (Liv. 4. 31)

rationem belli gerendi mutare (Liv. 32. 31)

to send to the war.

to have the control of the war.

to harass with war.

to put an end to war.

to terminate a war (by force of arms and defeat of one's opponents).

to terminate a war (by a treaty, etc.)

to transfer the seat of war elsewhere.

the seat of war, theatre of operations.

to change one's tactics.

6. The Army on the March

agmen medium (Liv. 10. 41)

agmen primum

agmen novissimum (extremum)

agmen claudere, cogere

signa²⁹⁶ ferre, tollere

castra movere

agmen agere

procedere cum exercitu

magnis itineribus (Sall. Iug. 37)

quam maximis itineribus (potest)

citatum agmen rapere

raptim agmen ducere

citato gradu incedere (cf. sect. II. 5)

loca, regiones, loci naturam explorare

iter facere

iter conficere (B. C. 1. 70)

iter maturare, accelerare

iter continuare (B. C. 3. 11)

iter non intermittere

iter flectere, convertere, avertere

signa convertere (B. G. 1. 25)

averso itinere contendere in...

iter tentare per vim (cf. sect. II. 3)

agmen, exercitum demittere in...

exercitum admovere, adducere ad...

signa sequi (opp. a signis discedere, signa relinquere)

ordines servare (B. G. 4. 26)

confertis, solutis ordinibus

raris ordinibus

ordines turbare, perrumpere

the centre of the marching column.

the vanguard.

the rearguard.

to bring up the rear.

to begin the march, break up the camp.

to begin the march, break up the camp.

to set the army in motion.

to advance with the army.

by forced marches.

by the longest possible forced marches.

to lead the army with forced marches.

to lead the army with forced marches.

to advance rapidly.

to reconnoitre the ground.

to march.

to traverse a route.

to quicken the pace of marching.

to march without interruption.

not to interrupt the march.

to deviate, change the direction.

to deviate, change the direction.

to change one's route and march towards...

to force a way, a passage.

to march down on to...

to advance on...

to follow the standards.

to keep the ranks.

with close ranks; with ranks in disorder.

in open order.

to break the ranks.

²⁹⁶ *signa* = standards of a maniple, cohort, or legion. Since Marius' time the *signum* of a legion was an eagle, those of the maniples different animals, wolf, horse, etc. In the camp the standards were fixed in the ground, in action they were carried in the front rank, hence several phrases—*signa convellere, tollere, efferre*, to break up camp; *signa proferre, promovere*, to advance in battle-order; *signa inferre*, to attack; *signa conferre*, to come to close quarters; *signa statuere*, to halt; *signa convertere*, to change one's route; *signa referre*, to retire; *signa relinquere*, to desert, etc.

agmine quadrato incedere, ire

agmine duplici, triplici

novissimos premere

novissimos turbare

novissimos carpere

novissimis praesidio esse

opprimere hostes (imprudentes, incautos, inopinantes)

subsistere, consistere

gradum sistere

capere, occupare locum

occupare loca superiora

praeoccupare locum (Liv. 35. 27)

tenere montem (B. G. 1. 22)

consistere in monte

considerare sub monte (sub montis radicibus)

praesidiis firmare urbem

praesidium collocare in urbe

praesidia, custodias disponere

vigilias crebras ponere (Sall. Iug. 45. 2)

to march with closed ranks, in order of battle.

in two, three columns.

to press the rearguard.

to throw the rearguard into confusion.

to harass the rear.

to protect the troops in the rear.

to surprise and defeat the enemy.

to halt.

to halt.

to occupy a position (with troops).

to occupy the high ground.

to occupy a place beforehand.

to hold a mountain.

to take up one's position on a mountain.

to occupy the foot of a hill.

to garrison a town.

to garrison a town.

to station posts, pickets, at intervals.

to place a close line of sentry-posts.

7. The Camp

castra stativa (Sall. Iug. 44)

castra hiberna, aestiva

castra ponere, locare

idoneo, aequo, suo (opp. iniquo) loco

castra metari (B. C. 3. 13)

milites in hibernis collocare, in hiberna deducere

castra munire

castra munire vallo (aggere)

fossam ducere

vallum iacere, exstruere, facere

castra praesidiis firmare

praesidio castris milites relinquere

castra coniungere, iungere (B. C. 1. 63)

castra nudare (B. G. 7. 70)

cohors, quae in statione est

vigilias agere in castris (Verr. 4. 43)

custodias agere in vallo

stationes agere pro portis

circumvenire vigilias (Sall. Iug. 45. 2)

tesseractam dare (Liv. 28. 14)

copias castris continere

se (quietum) tenere castris

excursionem in hostium agros facere

praedatum ire

a permanent camp.

winter-quarters, summer-quarters.

to encamp.

in a favourable position.

to mark out a camp.

to take the troops to their winter-quarters.

to make a fortified, entrenched camp.

to fortify the camp with a rampart.

to make a ditch, a fosse.

to raise a rampart, earthwork.

to strengthen the camp by outposts.

to leave troops to guard the camp.

to make a camp in common.

to leave the camp undefended.

the cohort on guard-duty.

to mount guard in the camp.

to keep watch on the rampart.

to be on duty before the gates.

to make the round of the sentries.

to give the watchword, countersign.

to keep the troops in camp.

to remain inactive in camp.

to make an inroad into hostile territory.

to go in search of plunder, booty.

<i>ferre atque agere</i> ²⁹⁷ <i>praedam capere equos lignatum, aquatum ire pabulatum, frumentatum ire pabulatione premi</i> (B. C. 1. 78)	to carry off booty. to capture horses. to go to fetch wood, water. to forage. to suffer from want of forage.
<i>omnia ferro ignique, ferro atque igni</i> or <i>ferro flammaque vastare classicum</i> or <i>tuba canit ad praetorium</i>	to ravage with fire and sword. the bugle, trumpet sounds before the general's tent.
<i>vasa conclamare</i> (B. C. 3. 37)	to give the signal for breaking up the camp, collecting baggage.
<i>vasa colligere</i> (Liv. 21. 47)	to pack the baggage (for marching).
<i>signa convellere</i> (vid. sect. XVI. 6, note <i>signa...</i>)	to pluck up the standards out of the ground (to begin the march).
<i>consilium habere, convocare rem ad consilium deferre</i>	to hold a council of war. to refer a matter to a council of war.

8. A Siege

<i>oppidum natura loci munitum</i> (B. G. 1. 38)	a town with a strong natural position.
<i>oppidum manu (opere) munitum</i>	a town artificially fortified.
<i>oppidum obsidere</i>	to besiege a city.
<i>oppidum obsidione claudere</i>	to besiege a city.
<i>oppidum in obsidione tenere</i>	to keep a town in a state of siege.
<i>oppidum fame domare</i>	to starve a town into surrender.
<i>oppidum oppugnare</i>	to storm a town.
<i>oppidum cingere vallo et fossa</i>	to surround a town with a rampart and fosse.
<i>opera facere</i>	to raise siege-works.
<i>vineas agere</i> (B. G. 3. 21)	to advance pent-houses, mantlets.
<i>turres instituere, exstruere</i>	to raise towers.
<i>testudine facta moenia subire</i> (B. G. 2. 6)	to advance to the walls protected by a covering of shields.
<i>scalas admovere</i> (B. C. 3. 63)	to apply scaling-ladders.
<i>positis scalis muros ascendere</i>	to scale the walls by means of ladders.
<i>aries murum attingit, percutit iter ruina patefactum</i>	the battering-ram strikes the wall. a breach.
<i>patentia ruinis</i> (vid. XII. 1, note <i>ruina...</i>)	a breach.
<i>cuniculos agere</i> (B. G. 3. 21)	to make mines, subterranean passages.
<i>oppidum tormentis verberare</i>	to rain missiles on a town, bombard it.
<i>tela ingerere, conicere</i>	to discharge showers of missiles.
<i>murum nudare defensoribus</i>	to drive the defenders from the walls.
<i>eruptionem facere ex oppido</i>	to make a sally, sortie from the town.
<i>crebras ex oppido excursiones facere</i> (B. G. 2. 30)	to make a sally, sortie from the town.
<i>ignem inferre operibus</i> (B. C. 2. 14)	to set fire to the siege-works.
<i>subsidium alicui summittere</i>	to send relief to some one.
<i>munitiones perrumpere</i>	to break through the lines (and relieve a town).

²⁹⁷ *ferre* of things inanimate, *agere* of cattle. Cf. φέρειν και ἄγειν.

<i>urbis obsidionem liberare</i>	to raise a siege (used of the army of relief).
<i>oppidum obsidione liberare</i>	to raise a siege (used of the army of relief).
<i>obsidionem quattuor menses sustinere</i>	to hold out for four months.
<i>oppugnationem, obsidionem relinquere</i>	to give up an assault, a siege.
<i>portas obstruere</i> (B. G. 5. 50)	to barricade the gates.
<i>portas refringere</i>	to break down the gates.
<i>claustra portarum revellere</i>	to break down the gates.
<i>in oppidum irrumpere</i>	to break into the town.
<i>in oppidum irruptionem facere</i>	to break into the town.
<i>oppidum capere, expugnare</i>	to take, storm a town.
<i>oppidum recipere</i>	to retake a town.
<i>oppidum incendere</i>	to fire a town.
<i>oppidum diripere</i>	to plunder a town.
<i>oppidum evertere, excidere</i>	to completely destroy a town.
<i>oppidum solo aequare</i>	to raze a town to the ground.
<i>deditione facta</i> (Sall. Iug. 26)	after capitulation.
<i>arma tradere</i>	to surrender weapons.
<i>salutem petere a victore</i>	to beg for mercy from the conqueror.
<i>se suaque omnia dedere victori</i>	to give up one's person and all one's possessions to the conqueror.
<i>se suaque omnia permittere victoris potestati</i>	to give up one's person and all one's possessions to the conqueror.
<i>se permittere in fidem atque in potestatem alicuius</i> (B. G. 2. 3)	to surrender oneself to the discretion of some one.
<i>in fidem recipere aliquem</i> (Fam. 13. 16)	to deal mercifully with some one.
<i>libera corpora sub corona (hasta) veneunt</i> (B. G. 3. 16. 4)	the free men are sold as slaves.
<i>cum uxoribus et liberis</i>	with wife and child.
<i>aliquem (incolumem) conservare</i>	to grant a man his life.

9. Before the Fight

<i>potestatem, copiam pugnandi hostibus facere</i>	to offer battle to the enemy.
<i>potestatem sui facere (alicui)</i> (cf. sect. XII. 9, note <i>audientia...</i>)	to accept battle.
<i>proelio (ad pugnam) hostes lacessere, provocare</i>	to provoke the enemy to battle.
<i>pugnam detrectare</i> (Liv. 3. 60)	to decline battle.
<i>supersedere proelio</i>	to refrain from fighting.
<i>hostem e manibus non dimittere</i>	to not let the enemy escape.
<i>locum ad pugnam idoneum deligere</i>	to choose suitable ground for an engagement.
<i>diem pugnae constituere</i> (B. G. 3. 24)	to fix a day for the engagement.
<i>signum proelii (committendi) exposcere</i> (B. G. 7. 19)	to demand loudly the signal to engage.
<i>signum proelii dare</i>	to give the signal to engage.
<i>vexillum proponere</i> (Liv. 22. 3)	to fix the ensign on the general's tent (as a signal to commence the engagement).
<i>ad arma concurrere</i>	to rush to arms.
<i>exercitum educere</i> or <i>producere in aciem</i>	to lead the army to the fight.
<i>ad vim et arma descendere</i> (vid. sect. V. 9,	to have recourse to force of arms.

note <i>Similarly...</i>)	
<i>in certamen descendere</i>	to engage in the fight.
<i>in aciem descendere</i> (Liv. 8. 8)	to enter the field of battle.
<i>aciem (copias, exercitum) instruere</i> or <i>in acie constituere</i>	to draw up forces in battle-order.
<i>aciem triplicem instruere</i> (B. G. 1. 24)	to draw up the army in three lines.
<i>aciem explicare</i> or <i>dilatare</i>	to extend the line of battle, deploy the battalions.
<i>media acies</i>	the centre.
<i>subsidia collocare</i>	to station reserve troops.
<i>equites ad latera disponere</i> (B. G. 6. 8)	to place the cavalry on the wings.
<i>contionari apud milites</i> (B. C. 1. 7)	to harangue the soldiers.
<i>contionem habere apud milites</i>	to harangue the soldiers.
<i>ad virtutem excitare, cohortari</i> (or simply <i>adhortari, cohortari</i>)	to incite to valour.
<i>animos militum confirmare</i> (B. G. 5. 49)	to encourage, embolden the soldiery.

10. The Fight

(a) The Fight in General

<i>proelium committere</i>	(1) to begin the battle, (2) to give battle.
<i>proelium inire</i> (Liv. 2. 14)	to engage.
<i>proelium facere</i>	to give battle.
<i>proelio equestri contendere</i>	to give battle with a cavalry-division.
<i>proelium equestre facere</i>	to give battle with a cavalry-division.
<i>proelium facere secundum</i>	to fight successfully.
<i>proeliis secundis uti</i>	to fight successfully.
<i>rem (bene, male) gerere</i> (vid. sect. XII. 2, note <i>rem gerere...</i>)	to win, lose a fight (of the commander).
<i>proelium intermittere</i>	to interrupt the battle.
<i>proelium dirimere</i> (B. C. 1. 40)	to break off the fight.
<i>proelium restituere</i>	to renew the battle with success.
<i>proelium renovare, redintegrare</i>	to begin the fight again.
<i>proelium deserere</i>	to give up the fight.
<i>proelio, armis decertare</i> (B. G. 1. 50)	to fight a decisive battle.
<i>acie (armis, ferro) decernere</i>	to fight a pitched battle.
<i>in acie dimicare</i>	to fight a pitched battle.
<i>proelio interesse</i>	to take part in the engagement.
<i>ex equo pugnare</i>	to fight on horseback.
<i>certamen singulare</i>	single combat.
<i>povocare aliquem ad certamen singulare</i>	to challenge some one to single combat.
<i>proelium cruentum, atrox</i>	a bloody battle.
<i>proelium iustum</i> (opp. <i>tumultuarium</i>)	a pitched battle.

(b) The Attack

<i>classicum canit</i> (B. C. 3. 82)	the trumpet sounds for the attack.
<i>gradum inferre in hostem</i>	to march on the enemy.
<i>aggredi hostem</i>	to attack the enemy.

<i>invadere, impetum</i> ²⁹⁸ <i>facere in hostem</i>	to attack the enemy.
<i>signa inferre in hostem</i>	to attack the enemy.
<i>impetum sustinere</i> (B. G. 1. 26)	to resist the attack, onset.
<i>impetum excipere</i> ²⁹⁹ (Liv. 6. 12)	to parry the attack.
<i>in medios hostes se inicere</i>	to rush into the midst of the foe.
<i>per medios hostes (mediam hostium aciem) perrumpere</i>	to break through the enemy's centre.
<i>manum (us) conserere cum hoste</i>	to come to close quarters.
<i>signa conferre cum hoste</i> ³⁰⁰	to come to close quarters.
<i>proelio concurratur</i> (Sall. Iug. 59)	the lines charge in battle one on another.
<i>adversis hostibus occurrere</i>	to attack the enemy in the front.
<i>aversos hostes aggredi</i>	to attack the enemy in the rear.
<i>hostes a tergo adoriri</i>	to attack the enemy in the rear.
<i>iusto</i> (opp. <i>tumultuario</i>) <i>proelio conflagere</i>	to fight a pitched, orderly battle with an enemy.
<i>cum hoste</i> (Liv. 35. 4)	
<i>acies inclinatur</i> or <i>inclinatur</i> (Liv. 7. 33)	the line of battle gives way.
<i>proelium anceps est</i>	the issue of the battle is undecided.
<i>ancipiti Marte pugnatur</i>	the issue of the battle is undecided.
<i>diu anceps stetit pugna</i>	the issue of the day was for a long time uncertain.
<i>res est in periculo, in summo discrimine</i>	the position is critical.
<i>res ad triarios</i> ³⁰¹ <i>redit</i> (Liv. 8. 8)	the triarii must now fight (proverbially = we are reduced to extremities).

(c) Close Quarters

<i>collatis signis (viribus) pugnare</i>	to fight hand-to-hand, at close quarters.
<i>tum pes cum pede collatus est</i> (Liv. 28. 2)	a hand-to-hand engagement ensued.
<i>collato pede</i> (Liv. 6. 12)	hand to hand.
<i>gladio comminus</i> (opp. <i>eminus</i>) <i>rem gerere</i>	to fight with swords at close quarters.
<i>omissis pilis gladiis rem gerere</i>	to throw down the javelins (<i>pila</i>) and fight with the sword.
<i>res ad gladios vēnit</i>	swords must now decide the day.
<i>res gladiis geri coepta est</i>	swords must now decide the day.
<i>strictis gladiis in hostem ferri</i>	to throw oneself on the enemy with drawn sword.
<i>res ad manus venit</i>	the fighting is now at close quarters.
<i>laxatis</i> (opp. <i>confertis</i>) <i>ordinibus pugnare</i>	to fight in open order.
<i>ferarum</i> ³⁰² <i>ritu pugnare</i>	to fight like lions.

²⁹⁸ *impetus* is not used in the dative sing. or in the plur.; these cases are supplied by *incursio*.

²⁹⁹ Caesar's method of attack was usually this: the troops drawn up on rising ground charged at the double (*conkursus*); when within range came *emissio telorum* or *pilorum*. This was followed up by a hand-to-hand *mélée* (*impetus gladiatorum*).

³⁰⁰ *signa conferre cum aliquo* also sometimes means to join forces.

³⁰¹ The *triarii* were the veterans who made up the third line behind the *principes* and *hastati*. If these first two lines were beaten or in difficulties (*laborare*), the *triarii*, who were in a kneeling posture (*dextro genu innixi*, Liv. 8. 9), stood up (*consurgebant*, Liv. 8. 10) and continued the fight. Hence this proverb (*inde rem ad triarios redisse cum laboratur proverbio increbuit*). For the organisation of the legion in general *vid.* Liv. book 8.

manu fortis

personally brave.

(d) Tactics—Reinforcements

in latus hostium incurrere

to fall upon the enemy's flank.

circumvenire hostem aversum or *a tergo* (B. G. 2. 26)

to surround the enemy from the rear.

multitudine hostium cingi

to be surrounded by the superior force of the enemy.

equitatu superiorem esse

to have the advantage in cavalry.

parem (opp. *imparem*) *esse hosti*

to be a match for the enemy.

*orbem*³⁰³ *facere* (Sall. Iug. 97. 5)

to form a square.

in orbem consistere

to form a square.

cuneum facere (Liv. 22. 47)

to draw up troops in a wedge-formation.

phalangem facere (B. G. 1. 24)

to form a phalanx.

phalangem perfringere

to break through the phalanx.

subsidia summittere

to send up reserves.

integros defatigatis summittere

to send fresh troops to take the place of those wearied with fighting.

rari dispersique pugnare (B. C. 1. 44)

to fight in skirmishing order.

integri et recentes defatigatis succedunt

fresh troops relieve the tired men.

(e) Successful Attack

pellere hostem

to repulse the enemy.

acies hostium impellitur

the enemy's line is repulsed.

loco movere, depellere, deicere hostem (B. G. 7. 51)

to drive the enemy from his position.

summovere or *reicere hostium equites*

to repel the attack of the enemy's cavalry.

repellere, propulsare hostem

to repulse an attack.

undique premi, urgeri (B. G. 2. 26)

to be pressed on all sides.

prosternere, profligare hostem

to rout the enemy.

(f) Retreat—Flight—Pursuit

signa receptui canunt

the retreat is sounded.

receptui canitur (B. G. 7. 47)

the retreat is sounded.

pedem referre

to retire (without turning one's back on the enemy).

equitatus tutum receptum dat

the cavalry covers the retreat.

se recipere (B. G. 7. 20)

to withdraw one's forces.

loco excedere

to abandon one's position.

in fugam dare, conicere hostem

to put the enemy to flight.

fugare hostem

to put the enemy to flight.

³⁰² The Latin language uses the general term (*fera*) where we use the special (lion). Similarly *pecorum modo fugiunt* (Liv. 40. 27), where we translate "they flee like deer."

³⁰³ *orbis* properly a circle, but corresponding almost exactly in its objects to our square-formation (*vid.* B. G. 4. 37, 5. 33; Sall. Iug. 97. 5). For a good account of Roman military formation see Kraner, *Uebersicht des Kriegswesens bei Caesar*, in his edition of the *Bellum Gallicum*.

<i>fundere hostium copias</i>	to rout the enemy's forces.
<i>caedere et fundere hostem</i>	to utterly rout the enemy.
<i>fundere et fugare hostem</i>	to utterly rout the enemy.
<i>prae se agere hostem</i>	to drive the enemy before one.
<i>fugam facere</i> (Sall. Iug. 53)	(1) to put to flight, (2) to take to flight.
<i>terga vertere</i> or <i>dare</i>	to flee, run away.
<i>terga dare hosti</i>	to run away from the enemy.
<i>fugae se mandare</i> (B. G. 2. 24)	to take to flight.
<i>fugam capessere, capere</i>	to take to flight.
<i>se dare in fugam, fugae</i>	to take to flight.
<i>se conicere, se conferre in fugam</i>	to take to flight.
<i>fuga salutem petere</i>	to seek safety in flight.
<i>fuga effusa, praeceps</i> (Liv. 30. 5)	headlong flight.
<i>pecorum modo fugere</i> (Liv. 40. 27)	to flee like deer, sheep.
<i>arma abicere</i>	to throw away one's arms.
<i>praecipitem se fugae mandare</i>	to flee headlong.
<i>ex (in) fuga dissipati</i> or <i>dispersi</i> (B. G. 2. 24)	soldiers routed and dispersed.
<i>hostes insequi, prosequi</i>	to pursue the enemy.
<i>hostes (fusos) persequi</i>	to follow up and harass the enemy when in flight.
<i>hostes assequi, consequi</i>	to overtake the enemy.
<i>fugientibus instare</i>	to press the fugitives.
<i>tergis hostium inhaerere</i>	to be on the heels of the enemy.
<i>fugam hostium reprimere</i> (B. G. 3. 14)	to bring the flying enemy to a stand.
<i>excipere aliquem fugientem</i>	to cut off some one's flight.
<i>magna caedes hostium fugientium facta est</i>	there was great slaughter of fugitives.
<i>capere aliquem vivum</i>	to take a person alive.
<i>effugere, elābi e manibus hostium</i>	to escape from the hands of the enemy.
<i>dimittere e manibus hostes</i>	to let the enemy escape.
<i>eripere aliquem e manibus hostium</i>	to rescue some one from the hands of the enemy.
<i>se fuga recipere</i> (B. G. 1. 11)	to save oneself by flight.

(g) Defeat—Massacre—Wounds—Losses

<i>proelio vinci, superari, inferiorem, victum discedere</i>	to be defeated in fight, lose the battle.
<i>cladem hostibus afferre, inferre</i>	to inflict a defeat on the enemy.
<i>cladem accipere</i>	to suffer a defeat.
<i>ingentem caedem edere</i> (Liv. 5. 13)	to cause great slaughter, carnage.
<i>stragem edere, facere</i>	to massacre.
<i>omnia strata sunt ferro</i>	all have perished by the sword.
<i>hostes, exercitum delere, concidere</i>	to annihilate, cut up the enemy, an army.
<i>hostes ad internecionem caedere, delere</i> (Liv. 9. 26)	to absolutely annihilate the enemy.
<i>hostium copias occidione occidere</i> (Liv. 2. 51)	to absolutely annihilate the enemy.
<i>vulnus infligere alicui</i>	to wound a person (also used metaphorically).
<i>mortiferam plagam alicui infligere</i>	to inflict a mortal wound on some one.
<i>vulnus (grave, mortiferum) accipere, excipere</i>	to be (seriously, mortally) wounded.

<i>multis et illatis et acceptis vulneribus</i> (B. G. 1. 50)	after many had been wounded on both sides.
<i>vulneribus confectus</i>	weakened by wounds.
<i>vulnera (cicatrices) adversa</i> (opp. <i>aversa</i>)	wounds (scars) on the breast.
<i>vulnera adverso corpore accepta</i>	wounds (scars) on the breast.
<i>refricare</i> ³⁰⁴ <i>vulnus, cicatricem obductam</i>	to open an old wound.
<i>ex vulnere mori</i> (Fam. 10. 33)	to die of wounds.
<i>magno cum detrimento</i>	with great loss.
<i>nostrī circiter centum ceciderunt</i>	about a hundred of our men fell.
<i>ad unum omnes</i> ³⁰⁵ <i>perierunt</i>	they perished to a man.

11. Victory—Triumph

<i>exercitus victor</i>	the victorious army.
<i>superiorem</i> (opp. <i>inferiorem</i>), <i>victorem</i>	to come off victorious.
<i>(proelio, pugna) discedere</i>	
<i>victoriam adipisci, parere</i>	to gain a victory, win a battle.
<i>victoriam ferre, referre</i>	to gain a victory, win a battle.
<i>proelio vincere</i>	to gain a victory, win a battle.
<i>victoriam reportare ab hoste</i>	to gain a victory over the enemy.
<i>victoriam praecipere (animo)</i> (Liv. 10. 26)	to consider oneself already victor.
<i>victoriam exploratam dimittere</i>	to let a sure victory slip through one's hands.
<i>sicut parta iam atque explorata victoria</i>	as if the victory were already won.
<i>victoriam conclamare</i> (B. G. 5. 37)	to raise a shout of victory.
<i>victoriam</i> or <i>de victoria gratulari alicui</i>	to congratulate a person on his victory.
<i>victoria multo sanguine ac vulneribus stetit</i>	the victory cost much blood and many wounds, was very dearly bought.
(Liv. 23. 30)	
<i>triumphare de aliquo (ex bellis)</i>	to triumph over some one.
<i>triumphum</i> ³⁰⁶ <i>agere de or ex aliquo</i> or c.	to triumph over some one.
Gen. (<i>victoriae, pugnae</i>)	
<i>per triumphum (in triumpho) aliquem ducere</i>	to lead some one in triumph.
<i>triumphum senatus Africano decernit</i> (Fin. 4. 9. 22)	the senate decrees to Africanus the honours of a triumph.

12. Truce—Peace—Treaties—Alliance

<i>indutias facere</i> (Phil. 8. 7)	to make a truce.
<i>indutias violare</i>	to break a truce.
<i>ius gentium violare</i>	to violate the law of nations.
<i>agere cum aliquo de pace</i>	to treat with some one about peace.
<i>pacem conciliare</i> (Fam. 10. 27)	to bring about a peace.

³⁰⁴ *refricare* is also used metaphorically in the sense of renewing, recalling, e.g. *dolorem* (De Or. 2. 48); *memoriam* (Phil. 3. 7. 18); *desiderium* (Fam. 5. 17. 4).

³⁰⁵ The phrase *ad unum omnes*, to a man, without exception, occurs De Am. 23. 86; Fam. 12. 14; Liv. 2. 55; and without *omnes*, Fam. 10. 16; B. C. 3. 14.

³⁰⁶ E.g. *triumphum agere Boiorum* (Liv.); *Pharsaliae pugnae* (Cic.); *de Liguribus* (Liv.); *ex Aequis* (Liv.) For other phrases cf. *triumphum postulare, imperare; triumphum tertium deportare; triumphum consulis celebrare*.

<i>pacem facere cum aliquo</i>	to make peace with some one.
<i>pacem dirimere, frangere</i>	to break the peace.
<i>his condicionibus</i>	on these terms.
<i>pacis condiciones ferre (not proponere)</i>	to propose terms of peace.
<i>pacis condiciones dare, dicere alicui (Liv. 29. 12)</i>	to dictate the terms of peace to some one.
<i>pacis condiciones accipere, subire (opp. repudiare, respuere)</i>	to accept the terms of the peace.
<i>pax convenit in eam condicionem, ut... summa pax</i>	peace is concluded on condition that... deep peace.
<i>captivos permutare, commutare</i>	to exchange prisoners.
<i>captivos redimere (Off. 2. 18)</i>	to ransom prisoners.
<i>captivos sine pretio reddere</i>	to restore prisoners without ransom.
<i>obsides dare</i>	to give hostages.
<i>obsides civitatibus imperare</i>	to compel communities to provide hostages.
<i>pactionem facere cum aliquo (Sall. Iug. 40)</i>	to conclude a treaty with some one.
<i>ex pacto, ex foedere</i>	according to treaty.
<i>foedus facere (cum aliquo), icere, ferire</i>	to conclude a treaty, an alliance.
<i>foedus frangere, rumpere, violare</i>	to violate a treaty, terms of alliance.
<i>socium aliquem asciscere (B. G. 1. 5)</i>	to make some one one's ally.
<i>in amicitia populi Romani esse (Liv. 22. 37)</i>	to be on friendly terms with the Roman people.
<i>a senatu amicus</i> ³⁰⁷ <i>appellatus est (B. G. 1. 3)</i>	he received from the senate the title of friend.

13. Conquest—Submission

<i>terra potiri</i>	to conquer a country.
<i>terram suae dicionis facere</i>	to reduce a country to subjection to oneself.
<i>populum in potestatem suam redigere (B. G. 2. 34)</i>	to reduce a country to subjection to oneself.
<i>populum in deditionem venire cogere</i>	to reduce a country to subjection to oneself.
<i>populum in deditionem accipere</i>	to accept the submission of a people.
<i>populum perdomare, subigere</i>	to subjugate a nation.
<i>populum, terram suo imperio, suae potestati subicere (not sibi by itself)</i>	to make oneself master of a people, country.
<i>se imperio alicuius subicere (not alicui)</i>	to make one's submission to some one.
<i>in deditionem venire (without alicui)</i>	to make one's submission to some one.
<i>in alicuius potestatem se permittere</i>	to make one's submission to some one.
<i>sub imperio et dicione alicuius esse</i>	to be subject to some one, under some one's dominion.
<i>subiectum esse, obnoxium esse imperio or dicioni alicuius (not simply alicui)</i>	to be subject to some one, under some one's dominion.
<i>in potestate, in dicione alicuius esse</i>	to be subject to some one, under some one's dominion.
<i>qui imperio subiecti sunt</i>	subjects.
<i>aliquem ad officium (cf. sect. X. 7, note officium...) reducere (Nep. Dat. 2. 3)</i>	to reduce a people to their former obedience.

³⁰⁷ *amicus*, the friend of the Roman people, distinct from *socius*, an ally; a *socius* was always *amicus*, but not necessarily *vice versa*. The title *amicus populi Romani* was granted by the senate to foreign princes in recognition of some signal service.

<i>aliquem in officio continere</i>	to keep some one in subjection.
<i>in officio manere, permanere</i>	to remain in subjection.
<i>Asiam in provinciae formam (in provinciam) redigere</i> (B. G. 1. 45)	to make Asia into a Roman province.
<i>Asia populi Romani facta est gentem ad interneconem redigere</i> or <i>adducere</i> (B. G. 2. 28)	Asia was made subject to Rome. to completely annihilate a nation.

XVII. Shipping

1. Naval Affairs in General

<i>navis actuaria</i>	a cutter.
<i>navis longa</i>	a man-of-war.
<i>navis oneraria</i>	a transport or cargo-boat.
<i>navis mercatoria</i>	a merchantman.
<i>oppidum maritimum</i>	a seaport town.
<i>navibus plurimum posse</i>	to have a powerful navy.
<i>rebus maritimis multum valere</i>	to have a powerful navy.
<i>navem, classem aedificare, facere, efficere, instituere</i>	to build a ship, a fleet.
<i>navem (classem) armare, ornare, instruere</i>	to equip a boat, a fleet.
<i>navem deducere</i> (<i>vid. sect. XII. 1, note Notice too...</i>)	to launch a boat.
<i>navem subducere (in aridum)</i>	to haul up a boat.
<i>navem reficere</i>	to repair a boat.
<i>navem conscendere, ascendere</i>	to embark.
<i>exercitum in naves imponere</i> (Liv. 22. 19)	to embark an army.
<i>milites in terram, in terra exponere</i>	to disembark troops.
<i>classarii</i> ³⁰⁸ (B. C. 3. 100)	marines.
<i>nautae, remiges</i>	sailors, rowers.
<i>vectores</i> (Phil. 7. 9. 27)	passengers.
<i>naves annotinae</i>	ships of last year.

2. Voyage—Shipwreck—Landing

<i>solvere</i> (B. G. 4. 28)	to weigh anchor, sail.
<i>navem (naves)olvere</i>	to weigh anchor, sail.
<i>ancoram (ancoras) tollere</i>	to weigh anchor, sail.
<i>naves ex portu solvunt</i>	the ships sail from the harbour.
<i>malacia et tranquillitas</i> (B. G. 3. 15)	a dead calm.
<i>vela in altum dare</i> (Liv. 25. 27)	to put to sea.
<i>ventum (tempestatem) nancti idoneum ex portu exeunt</i>	the ships sail out on a fair wind.
<i>vela facere, pandere</i>	to set the sails.

³⁰⁸ Also *classici milites, classica legio* (Liv. 21. 41; 22. 19). The marines were recruited from the lowest classes (*capite censi*) and from the *liberti*. The rowers were slaves; the ordinary sailors were *socii navales*.

<i>vela dare</i>	to set the sails.
<i>vela contrahere</i> (also metaph.)	to furl the sails.
<i>oram legere</i> (Liv. 21. 51)	to hug the coast.
<i>superare insulam, promunturium</i>	to double an island, cape.
<i>ventis reflantibus</i> (Tusc. 1. 49)	with the wind against one.
<i>cursum dirigere aliquo</i>	to set one's course for a place.
<i>cursum tenere</i> (opp. <i>commutare</i> and <i>deferri</i>)	to hold on one's course.
<i>cursum conficere</i> (Att. 5. 12. 1)	to finish one's voyage.
<i>gubernaculum tractare</i>	to steer.
<i>clavum tenere</i>	to steer.
<i>navem remis agere</i> or <i>propellere</i>	to row.
<i>remis contendere</i>	to row hard.
<i>navem remis concitare, incitare</i>	to row hard.
<i>sustinere, inhibere remos</i> (De Or. 1. 33)	to stop rowing; to easy.
<i>navem retro inhibere</i> (Att. 13. 21)	to back water.
<i>naufragium facere</i>	to be shipwrecked.
<i>navis ad scopulos alliditur</i> (B. C. 3. 27)	the ship strikes on the rocks.
<i>vento se dare</i>	to run before the wind.
<i>in litus eici</i> (B. G. 5. 10)	to be stranded.
<i>deferri, deici aliquo</i>	to be driven out of one's course; to drift.
<i>tempestate abripi</i>	to be driven out of one's course; to drift.
<i>procella (tempestat) aliquem ex alto ad</i>	the storm drives some one on an unknown
<i>ignotas terras (oras) defert</i>	coast.
<i>naufragium colligere</i> (Sest. 6. 15)	to collect the wreckage.
<i>appellere navem (ad terram, litus)</i>	to land (of people).
<i>appelli (ad oram)</i> (Att. 13. 21)	to land (of ships).
<i>ancoras iacere</i>	to drop anchor.
<i>ancoras tollere</i>	to weigh anchor.
<i>naves ad ancoras deligare</i> (B. G. 4. 29)	to make fast boats to anchors.
<i>naves (classem) constituere (in alto)</i>	to make fast boats to anchors.
<i>ad ancoram consistere</i>	to ride at anchor.
<i>ad ancoras deligari</i>	to ride at anchor.
<i>in ancoris esse, stare, consistere</i>	to ride at anchor.
<i>exire ex, de navi</i>	to land, disembark.
<i>exire, egredi in terram</i>	to land, disembark.
<i>escensionem facere</i> (of troops)	to land, disembark.
<i>portu, terra prohiberi</i> (B. C. 3. 15)	to be unable to land.
<i>litora ac portus custodia clausos tenere</i>	to keep the coast and harbours in a state of
	blockade.
<i>deperire</i>	to founder, go down.
<i>aestu incitato</i>	at high tide.

3. A Naval Battle

<i>navis praetoria</i> (Liv. 21. 49)	the admiral's ship; the flagship.
<i>pugnam navalem facere</i> ³⁰⁹	to fight a battle at sea.
<i>navem expedire</i>	to clear for action.
<i>navem rostro percutere</i>	to charge, ram a boat.
<i>navem expugnare</i>	to board and capture a boat.

³⁰⁹ For a description of a sea-fight *vid.* B. G. iii. 13-16.

navem, classem deprimere, mergere
classes concurrunt (Liv. 26. 39)
copulas, manus ferreas (in navem) inicere
in navem (hostium) transcendere
navem capere, intercipere, deprehendere
vela armamentaque
ex eo navium concursu magnum
incommodum est acceptum
navigia speculatoria

to sink a ship, a fleet.
the fleets charge.
to throw grappling irons on board; to board.
to throw grappling irons on board; to board.
to capture a boat.
sails and rigging.
much damage was done by this collision.
reconnoitring-vessels.

APPENDIX

<i>ut ait Cicero</i> (always in this order)	as Cicero says.
<i>ut Ciceronis verbis utar</i>	to use Cicero's expression; to say with Cicero (not <i>ut cum Cicerone loquar</i>).
<i>ut ita dicam</i>	so to speak (used to modify a figurative expression).
<i>ut non (nihil) dicam de...</i>	not to mention...
<i>ut plura non dicam</i>	to say nothing further on...
<i>ne dicam</i>	not to say... (used in avoiding a stronger expression).
<i>ne (quid) gravius dicam</i>	to say the least...
<i>ut breviter dicam</i>	to put it briefly.
<i>denique</i>	in short; to be brief.
<i>ne multa, quid plura? sed quid opus est plura?</i>	in short; to be brief.
<i>ut paucis (rem) absolvam</i>	in short; to be brief.
<i>ut paucis (brevis, breviter) complectar</i>	in short; to be brief.
<i>ut brevi comprehendam</i>	in short; to be brief.
<i>ut brevi praecidam</i>	in short; to be brief.
<i>ut eorum, quae dixi, summam faciam</i>	to sum up...
<i>ne longum sit</i>	not to be prolix.
<i>ne longus, multus sim</i>	not to be prolix.
<i>ne diutius vos demorer</i>	not to be prolix.
<i>ne in re nota et pervulgata multus sim</i>	not to be diffuse on such a well-known subject.
<i>ut levissime dicam</i> (opp. <i>ut gravissimo verbo utar</i>)	to use the mildest expression.
<i>ut planius dicam</i>	to express myself more plainly.
<i>ut verius dicam</i>	to put it more exactly.
<i>ut semel or in perpetuum dicam</i>	to say once for all.
<i>ut in eodem simili verser</i>	to use the same simile, illustration.
<i>ut hoc utar or afferam</i>	to use this example.
<i>dicam quod sentio</i>	I will give you my true opinion.
<i>tantum or unum illud or hoc dico</i>	I will only say this much...
<i>non nego, non infitior</i>	I do not deny.
<i>hoc dici potest de aliqua re</i>	this can be said of..., applies to...
<i>hoc cadit in aliquid</i>	this can be said of..., applies to...
<i>hoc transferri potest in aliquid</i>	this can be said of..., applies to...
<i>dixi quasi praeteriens or in transitu</i>	I said <i>en passant</i> , by the way.
<i>sexcenties, millies dixi</i>	I have said it a thousand times.
<i>ut supra</i> (opp. <i>infra</i>) <i>diximus, dictum est</i>	as I said above.
<i>dici vix (non) potest or vix potest dici</i> (<i>vix</i> like <i>non</i> always before <i>potest</i>)	I cannot find words for...
<i>incredibile dictu est</i>	it sounds incredible.
<i>supersedeo oratione</i> (not <i>dicere</i>)	I avoid mentioning...; I prefer not to touch upon...
<i>omitto dicere</i>	I avoid mentioning...; I prefer not to touch upon...
<i>haec habeo dicere or habeo quae dicam</i>	this I have to say.
<i>haec (fere) dixit</i>	he spoke (very much) as follows.

*hanc in sententiam dixit
 mihi quaedam dicenda sunt de hac re
 quod vere praedicare possum
 quod non arroganter dixerim
 pace tua dixerim or dicere liceat
 bona (cum) venia tua dixerim
 non est huius loci c. Inf.
 non est hic locus, ut...
 sed de hoc alias pluribus
 atque or sed haec (quidem) hactenus*

atque haec quidem de...

ac (sed) de ... satis dixi, dictum est

*haec (quidem) ille
 haec Ciceronis fere
 atque etiam hoc animadvertendum est
 ad reliqua pergamus, progrediamur
 hic (ille) locus obscurus est
 hoc in medio relinquamus
 sed lābor longius
 non id ad vivum reseco (Lael. 5. 8)
 nonnulla praedicam
 ut omittam c. Accus.
 cum discessi, -eris, -eritis ab
 praeter c. Accus.
 ut praetermittam c. Acc. c. Inf.
 praeterquam quod or nisi quod
 hoc in promptu est
 hoc in aperto est
 hoc est luce (sole ipso) clarius
 hoc facile intellegi potest
 hoc per se intellegitur
 hoc sua sponte appāret
 ex quo intellegitur or intellegi potest, debet
 ex quo perspicuum est
 inde patet, appāret
 apparet et exstat
 exstat atque eminent
 si quaeris, si verum quaerimus
 id quod maximum, gravissimum est
 quod caput est
 quod maius est
 testis est, testatur, declarat
 documento, indicio est (without demonstr.
 pron. but cui rei documento, indicio est)
 sed hoc nihil (sane) ad rem
 aliquid (τ ι) dicis (opp. nihil dicis)*

est istuc quidem aliquid

audio, fateor

the tenor of his speech was this...
 I have a few words to say on this.
 without wishing to boast, yet...
 which I can say without offence, arrogance.
 allow me to say.
 allow me to say.
 this is not the place to...
 this is not the place to...
 more of this another time.
 so much for this subject...; enough has been
 said on...
 so much for this subject...; enough has been
 said on...
 so much for this subject...; enough has been
 said on...
 this much he said.
 this is very much what Cicero said.
 there is this also to notice.
 to pass on.
 this passage is obscure.
 let us leave that undecided.
 but that takes us too far.
 I do not take that too strictly.
 I wish to say a few words in preface.
 putting aside, except.
 putting aside, except.
 putting aside, except.
 to except the fact that...
 to except the fact that...
 it is clear, evident.
 it is clear, evident.
 this is as clear as daylight.
 that is self-evident, goes without saying.
 that is self-evident, goes without saying.
 that is self-evident, goes without saying.
 from this it appears, is apparent.
 from this it appears, is apparent.
 from this it appears, is apparent.
 it is quite manifest.
 it is quite manifest.
 to put it exactly.
 the main point.
 the main point.
 what is more important.
 this shows, proves...
 this shows, proves...

but this is not to the point.
 there is something in what you say; you are
 more or less right.
 there is something in what you say; you are
 more or less right.
 I admit it, say on.

<i>ain tu?</i>	do you think so? are you in earnest?
<i>nonne?</i>	is it not so?
<i>quorsum haec (dicas)?</i>	what do you mean?
<i>male (opp. bene) narras (de)</i>	I am sorry to hear...
<i>monstra dicis, narras</i>	it is incredible.
<i>clarius loquere</i>	speak up, please.
<i>mihi crede (not crede mihi)</i>	believe me.
<i>per me licet</i>	I have no objection.
<i>rem acu tetigisti</i>	you have hit the nail on the head.
<i>ita prorsus existimo</i>	that is exactly what I think.
<i>ita res est</i>	it is so.
<i>res ita (aliter) se habet</i>	the matter stands so (otherwise).
<i>nec mirum, minime mirum (id quidem), quid mirum?</i>	no wonder.
<i>neque id mirum est or videri debet</i>	there is nothing strange in that.
<i>et recte (iure, merito)</i>	quite rightly.
<i>et recte (iure) quidem</i>	quite rightly.
<i>recte, iure id quidem</i>	quite rightly.
<i>neque immerito (iniuria)</i>	and rightly too.
<i>neque id immerito (iniuria)</i>	and rightly too.
<i>meo (tuo, suo) iure</i>	with perfect right.
<i>iusto iure</i>	with perfect right.
<i>iustissime, rectissime</i>	legitimately; with the fullest right.
<i>optimo iure (cf. summo iure, sect. XV. 1).</i>	legitimately; with the fullest right.
<i>macte virtute (esto or te esse iubeo)</i>	good luck to you.
<i>sed manum de tabula!</i>	but enough!

FINIS